

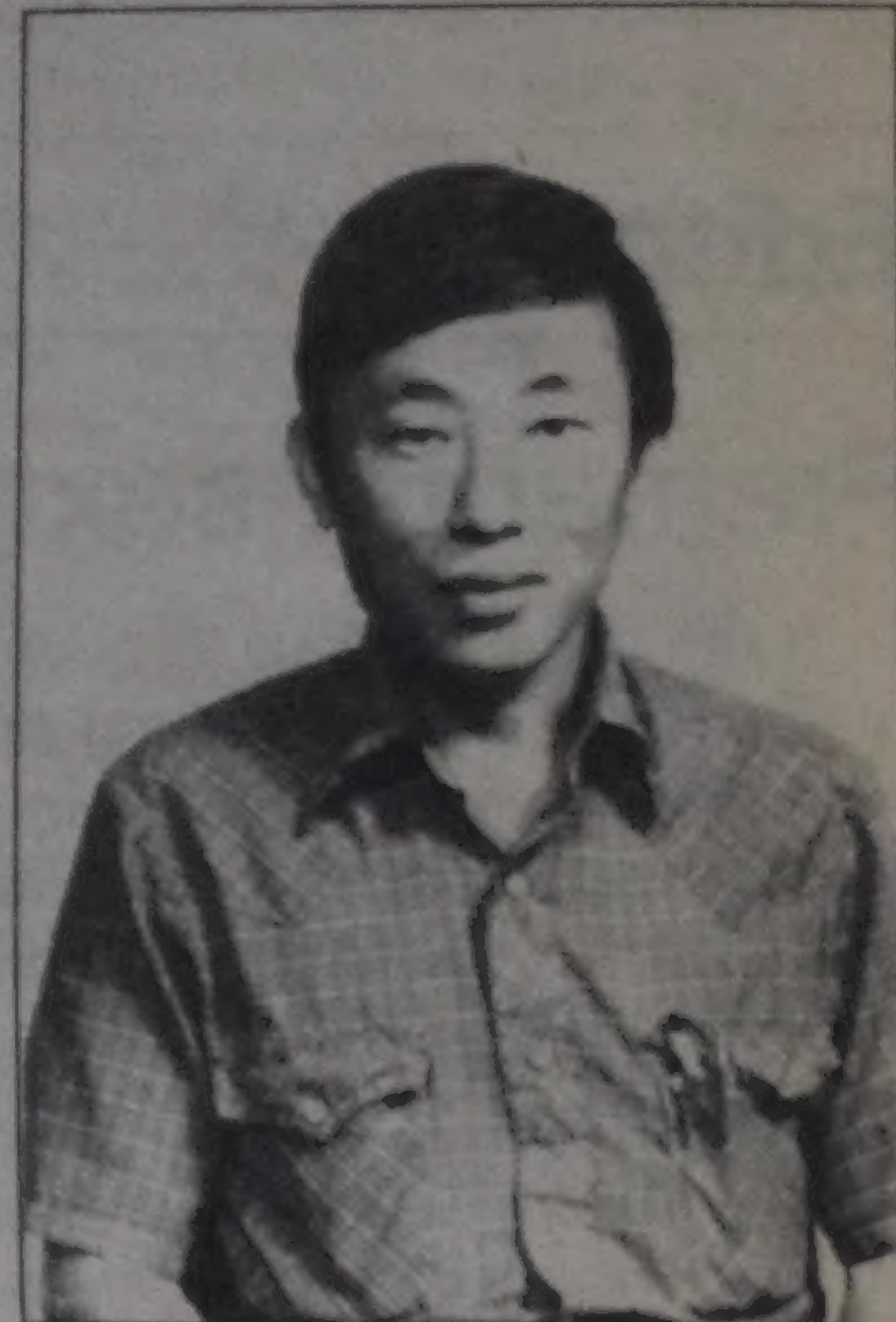
John and Jenny have been engaged for nine years. One evening Jenny sighs, "John, isn't it about time we get married?"

"Yes," John nods. "But who still wants us?"

Recipients of Terry Hettinga scholarship visit Woodstock

WOODSTOCK, Ont. (CSS) — On December 4, 1983, the first two Calvin Theological Seminary recipients of the Terry Hettinga Memorial Scholarship, Gab Jong Choi and Cornelius Kuswanto, paid a visit to Woodstock, Ontario. They met the Hettinga family and along with Calvin Seminary representative David Engelhard (Academic Dean) and John Vander Lugt (Registrar), participated in the morning worship service at the Maranatha Christian Reformed Church of Woodstock.

This scholarship was established by Peter and Sylvia Hettinga in memory of their son, Terry. Terry was attending agricultural school with the expectation of some day taking over his parents' farm when early in 1982 an automobile



Cornelius Kuswanto

accident on an icy road claimed his life.

Terry had a life insurance policy, and after consultation with their pastor at that time, Rev. Henry Eshuis, and in cooperation with Christian Stewardship Services of Toronto, Terry's parents decided to turn the proceeds of this policy into a memorial scholarship at Calvin Seminary.

Recipients of this scholarship are to come from countries other than the United States and Canada, and they must intend to return to their home country to engage in some form of Christian ministry.

Gab Jong Choi is 35 years old, from Korea, and is single. Prior to coming to the United States, Gab studied at Kosin College and Korea Theological Seminary in Pusan, Korea. After his

Continued on page 5 ...



Gab Jong Choi

Educational justice tax appeal being heard

TORONTO, Ont. — Citizens for Public Justice announces that the educational justice tax appeal launched by Lyle McBurney and other supporters of alternative and independent schools is currently being heard in the Federal Court of Canada Trial Division in Toronto.

This trial, which lasts several days and started Tuesday, January 17, involves the income tax deductibility of contributions to alternative and independent schools. The legal action was launched during the spring of 1981 to protest Revenue Canada's arbitrary re-assessment practices and its narrow definition of religion.

The Federal Government takes the position that, on the basis of the ZANDSTRA case, no portion of any parent's payments to a "religious" school is deductible; and that the minister of National Revenue, out of the goodness of his heart, has published guidelines (Information Circular 75-23) as to what portion he will allow to be deducted. However, the Minister claims he is under no obligation to do so, and that it is entirely irrelevant whether he does so in an arbitrary or capricious manner.

In effect, the Government's position is: each parent must accept whatever Revenue Canada decides to allow, and if a particular parent is dissatisfied, then it

will simply disallow everything!

The ZANDSTRA case is a 1974 Federal Court ruling which held that a "gift" had to be a voluntary payment without consideration or benefit to the payor. Parents' contributions were not considered "gifts", because parents made the contributions in order to provide their children with a special kind of education. The case involved Dr. John Zandstra and the Canadian Christian School in Jarvis, Ontario.

While the chances of McBurney's appeal being successful are limited at the Trial Division level (because of the Court's ZANDSTRA ruling) a recent Tax Court judgment is an encouraging development. It involved a tax appeal by a Dr. F.B. Burns, who made contributions to the Canadian Ski Association (C.S.A.) in order to defray the costs of his daughter's training for the Canadian National Ski Team. The Tax Court upheld Dr. Burns' right to deduct his contributions.

Although the reasoning in the BURNS case provides support for the legal arguments, CPJ's tax counsel intends to advance in the McBurney appeal, it should be kept in mind that a decision of the Tax Court is not binding on the Federal Court. Also, the Minister may very well appeal the BURNS decision to the Federal Court-Trial Division.

Calvinist Contact

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Alberta Minister appoints CLAC representative

Bert Witvoet

Labour Minister Les Young appointed Co. J. Vanderlaan, Alberta Director of the Christian Labour Association of Canada, to a recently formed provincial advisory group, comprised of labour and management representatives.

The appointment follows a letter to the minister by Mr. Vanderlaan in which he expressed CLAC's concern over the

stagnation, which has reduced the amount of available work, with the result that healthy competition has become cut-throat competition.

He secondly pointed to the high level of wages achieved in the construction industry. According to Vanderlaan, most craft unions have collective agreements stipulating wages and benefits totalling \$23.00 per hour.

Not surprisingly, unionized contractors find it extremely difficult to compete on jobs when they must pay such wage rates, while non-union firms can get away with wages less than two-thirds of union rates.

One of the major problems is that the construction unions within the AFL-CIO-CFL fold succeeded in establishing a near monopoly, says Vanderlaan. "CLAC as an independent trade union in the construction industry has frequently voiced its objection to this cartelism."

According to CLAC the government should safeguard society both from unions which seek a monopoly as well as from employers who exploit workers by means of wages and working conditions

Continued on page 5 ...



Les Young

general trend in the construction industry of work moving from unionized to non-unionized companies.

Vanderlaan traced the immediate causes of this trend to economic

Inside this issue:

Ineke Parlevliet writes about experiences with abused women p.11

Calvinist Contact

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Premarital sex is still fornication

It should be obvious to people who are in touch with young people, also christian young people, that premarital sex is not considered wrong anymore by many of them. It's not that young people are less moral than their parents. But they have begun to question the familiar taboos and have not received very convincing answers.

From their side they have produced what seem to be strong arguments in favour.

A principled position

A fairly typical argument goes as follows: when you love each other and are committed to each other (perhaps even engaged) then what's wrong with having intercourse? Is the ceremony and a piece of paper going to make the difference?

For practical reasons, a couple may not want or be able to get married yet for a while, but they are fully committed to each other. Surely, it isn't sinful to express that love and commitment in an act of full physical surrender?

Notice that these young people are not arguing for promiscuity. We may also assume that they are not taking a wait-and-see attitude towards marriage, i.e., if our relationship works we will get married; if not, we won't have the hassle of a divorce.

No, in general the expressed position taken towards premarital intercourse is highly moral and principled, at least among christian young people.

What's missing?

Yet, many parents, even those who can't put their finger on what's wrong with their son or daughter's position, feel that there is something missing in the theory.

We would like to point out at least two dropped stitches.

First of all, there is in this theory a lack of realism.

Ask yourself, how many of these private commitments are in fact honoured. If you are really in touch with young people you will meet several victims of broken promises.

These victims, especially when they are girls, are walking around with huge guilt complexes. They represent the apples that have been picked from the tree. And how do you return a picked apple to the tree?

Secondly, there is a lack of understanding of how God acts in human relations.

The support base of the argument in favour of premarital sex is

often the commitment and love of two young people. But is that a good enough basis for a christian relationship?

There is a phrase in the marriage form used in most churches that reads: "What God has joined together, let not man put asunder." It comes from Matthew 19:6.

Apparently, it is not two people who join themselves in marriage, but it is God who joins them. And if it is God who joins them, then something more has to come into play than the force of convenience, strong desire, or even love and commitment.

God's design for the world

God has certain designs for mankind, for society, for families. It is within those designs that he wants people to make their commitments. When a commitment is expressed publicly in a marriage ceremony, then that commitment has become part of God's plan to build a stable society, where not all decisions are geared only towards individuals, who may or may not love each other.

When we walk in obedience to God's plan for this world, we may expect his blessing and say that God has joined us together. Sexual intercourse within the bonds of marriage then becomes an expression not only of the love of two people for each other, but also of God at work in the world.

When we join ourselves outside of marriage, we cannot claim that it was God who joined us. Then the real cement for our relationship and society is missing, at least until we repent.

Isn't that why so many marriages today fail? Even within marriage people don't always walk within God's plan for their lives and for society.

Oppose the trend

We may be happy that today we don't require young couples who were caught in the act through pregnancy to make public confession of sin. Why single out premarital intercourse for that?

We may also freely admit that very few can claim a clean slate when it comes to courtship. Let's declare solidarity with those who struggle and fall as forgiven sinners.

But let's not encourage the trend which has come to us via twentieth-century humanism with its emphasis on freedom of the individual at the expense of God's design for society.

Premarital fooling around is still fornication.

Post editorial scriptum: The Church of England has just come out with a revised guide to marriage which suggests that the church accept sex before marriage as a fact of modern life.

Letters

More open constitution long overdue

Holidays at year's end are good opportunities for catching up on one's reading, and that is how I found the article by Mr. Hank Kuntz in the Dec. 16, '83 issue: "Lament for a fading vision."

It is exhilarating to read in print one's own thoughts and views. The need, so well expressed by Mr. Kuntz, regarding a constitution for our christian schools which can be fully accepted by christian parents from other denominations, is long over due.

We have so much to give, and I fear also, that we may be missing the opportunity to pass on our biblical heritage of the kingdom vision.

Mrs. E.H. Sneep,
Chatham, Ont.

Community church brought us in

As members of the community served by the Ambassador Church in Windsor, Ont. (C.C., Dec. 16, article by Rev. Peter Hogeterp) my family and I started attending the church because it was nearby, and because we had seen some of the ways it worked in our community.

The way the members of Ambassador Church took us in was great! They did not care if my husband was unemployed, or that we lived in government housing.

It didn't matter if we had no solid church background, if we had a question regarding a passage, there was always someone who would take the time to explain it to us. Even if we just needed someone to talk to, they were always there.

I did my profession of faith over a year and a half ago; my husband is working on his.

I am a Calvinette leader and I love working with the girls. Sometimes it gets a little scary when I get a "church" girl asking me a question I am not sure of how to answer, but with the Lord's help I am learning how to answer.

I also attend coffee break and find it very helpful both for fellowship and in learning the teachings of the Lord.

I am pretty sure if I had walked into Ambassador Church and there were separate groups for church members and community people, I would never have bothered going back.

Through this church I have experienced God's love and I pray with His help our church will be able to reach

more community people and make them members of the church's family, just like it did for us.

Lynn Riehl,
Windsor, Ont.

Changes come very slowly

I read your Editorial in the C.C. of December 9, 1983.

It certainly takes a long, long time before church people approve of any changes. Imagine — my father told me 35 years ago that there was nothing biblically against the ordination of women deacons.

Still it takes that long or longer before it will be accepted in the Christian Reformed Church.

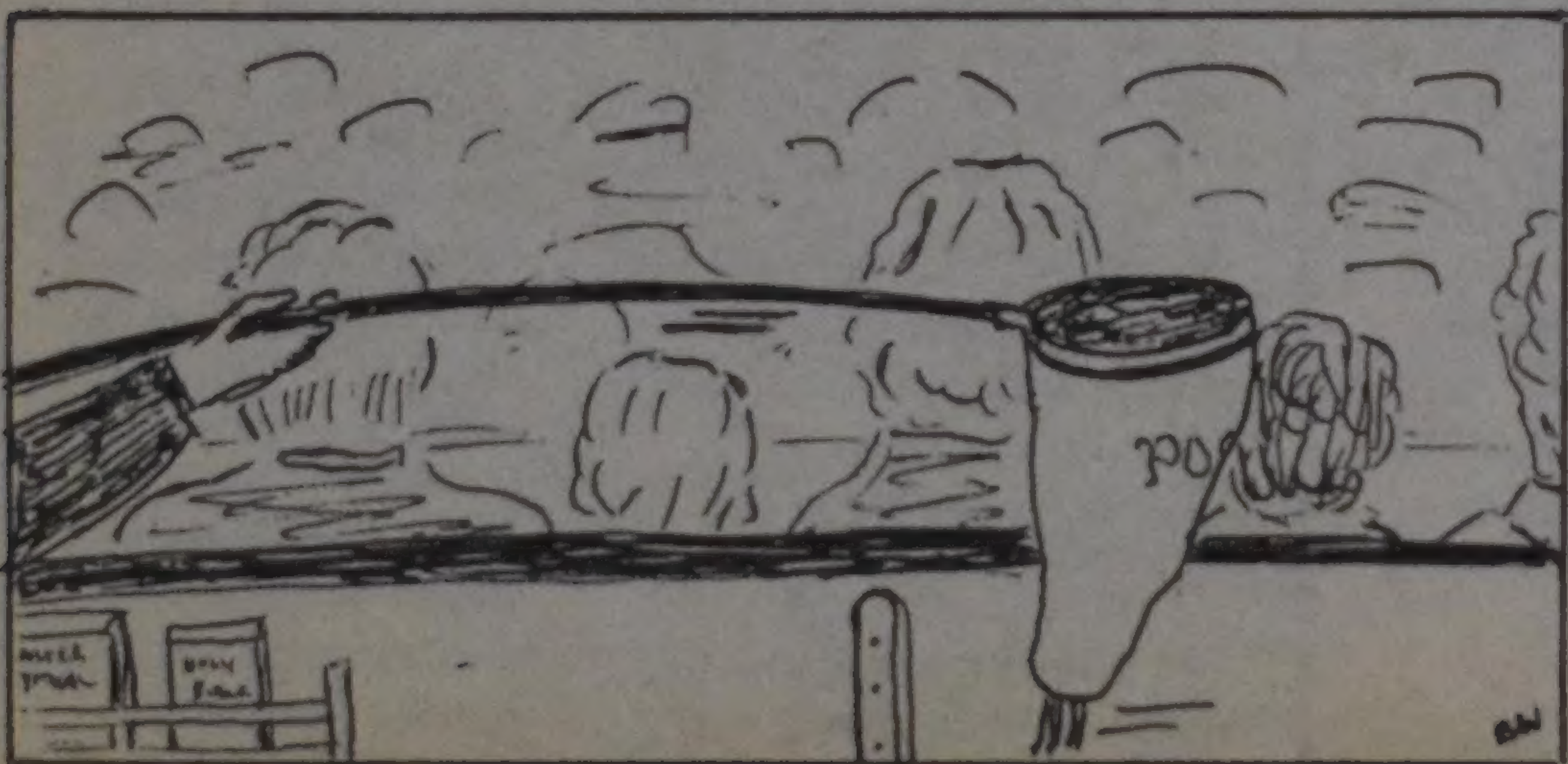
JUST A MOMENT/HERMAN PRAAMSMAS



"If you would truly know a culture, look in two places: its musea and its garbage cans"
(author unknown thus far)

With a heartwarming response I received to the November 4 column! From several sides people exclaimed their wonder and delight over the far-sighted notion of a reformed time capsule. Modesty forbids quoting the various accolades. Not only did people send applause, they also sent their own suggestions as to items that might be considered for inclusion in the treasure trove of the future; and as I promised you, here they are:

- One copy of 'Ere Zij God' (How could I have overlooked it?)
- One toga (our sole concession to feminism on the pulpit)
- Recipe for 'Koek'
- One picture of a beardless minister
- A collection bag with a tassel on the bottom



- A picture of a smoke-filled consistory room
- One vacant church, one needy church, and one pulpit supply
- One 'Johannes De Heer' Song Book
- Pictures of a typical church picnic (including a wheelbarrow race, sack running)
- One set of 'Dutch curtains'

But enough already

The comments that were made along with the suggestions are also interesting. One lady wrote: 'P.S. I love my church and my Dutch heritage, and I hope that we will never burn our wooden shoes.' Never fear, we won't burn them, we'll just bury them — in our capsule.

Another person suggested they put me in the capsule, and I'm quite willing to consider this seriously. Let's face it, folks, they'll need someone to explain the contents of our capsule when they finally open it.

Another person wrote (from the heart, no doubt): 'I think the entire reformed community has been in a time capsule already for centuries. Why add to the misery?'

That's what you get for opening your mail.

One final thought: we most certainly ought to include the immortal poetry of brothers Klaas Sis and Sy Nodd which from time to time enriches the pages of this magazine.

It might do away with the need for my personal presence in the capsule and thus free me for more urgent tasks.

Herman Praamsma is pastor of Fellowship Christian Reformed Church in Rexdale, Ont.

Relief in sight for tired starters

William D. Tammour

(Kansas City Times) — It took baseball quite a few years to recognize how important relief pitchers could be. Starting pitchers used to hang in there pretty much until they dropped. Nowadays a manager is happy to get six or seven good innings out of a starter.

If the concept works in baseball, I can see no reason not to employ it elsewhere.

A few examples: What about relief teachers? Putting up with a room full of kids all day is a hard job. I think principals should be happy to get five or six good hours out of teachers. Then, as control of the students begins to slip away, the principal could make a slow trip to the classroom, assess his tiring teacher and put in a call for a reliever from the teachers' lounge.

Parents, too, could use this sort of help. As the game is played now, parents are expected to hang in there 24 hours a day for at least 18 years. No doubt we'd all be better parents if we could call in a short-relief specialist (teen-age babysitters don't count) after 15 or so hours. And a long reliever after, say 13 or 14 years.

I know preachers who — through no fault of their own — have praught (look, if taught is the past tense of teach,

shouldn't praught be the past tense of preach?) their hearts out for 15 of their scheduled 20 minute sermon. But then they run out of gas.

I don't think it should be any shame to call in a reliever at that point. If the replacement manages to get through to benediction, I'd even credit him with a save, so to speak. It's only good theology that ministers don't save souls by themselves. So why should they be expected to save entire sermons alone?

We could virtually wipe out unemployment by putting people to work as relief clerks, relief mechanics, relief cooks, relief judges, relief cab drivers, relief surgeons, relief actors, even relief presidents.

Based on a careful reading of history, I don't think we should expect more than a good two years out of any president. Besides that, (Note to my reliever: I've gotten you this far, finish up and try to salvage this thing. I'm heading for the showers. Good luck.) Eh... yes... besides that... the cost of gasoline is going up and down, what with all the gas wars, and it looks as if sin is here to stay. Eh... that's all folks. Thanks for hanging in there.

Editor

About that Christmas issue...

We have had good responses to our Christmas issue of December last. Remember how we made it an early issue by dating it December 2, and included a little note about catching the postal demon off guard?

We succeeded in most parts of the country. Some readers who got it on December 2 or soon after understood our reasoning but found that Christmas came a little too early for their liking.

But one reader from New Westminster, BC (see letter this page), reported that the issue reached her on January 3! Imagine that. Even though the Christmas issue was dated December 2, and was in fact mailed out from our office on November 29!!! it took more than a month to reach British Columbia.

Another reader from Abbotsford, BC, Mr. Herbert Viessers, writes that his copy of the Christmas issue also arrived on January 3.

He put it this way: "This morning I felt a kind of sadness... For us C.C. is the only magazine which gives us contact with the east, in particular Ontario, where there are so many people we know so well."

Dear Editor, I am not blaming anyone but the postal service. I know that you have done everything possible. Sometimes we think they do it on purpose."

What do we have to do next to catch that postal demon off guard? Someone here suggested sending the BC Christmas issue via Taiwan.

Even if the whole postal staff in the main terminal of Taiwan should take off time to read the issue, including Van Halsema's Onthulling, it should get to British Columbia before December 23 by our reckoning.

Editor

EDITORIAL POLICY: We encourage our readers to write brief responses to material published in our paper. Please specify the issue and article you are commenting on.

A long letter, 500 to 750 words, may be published in the upper right hand corner of this page, provided it meets editorial standards.

Letters may be abbreviated or only excerpts may be

published to meet editorial requirements. Unsigned letters will not be published but names may be withheld upon request.

Personally, I have no difficulty with women as office bearers and as ministers. Really that has not been a problem for me for at least 15 to 18 years.

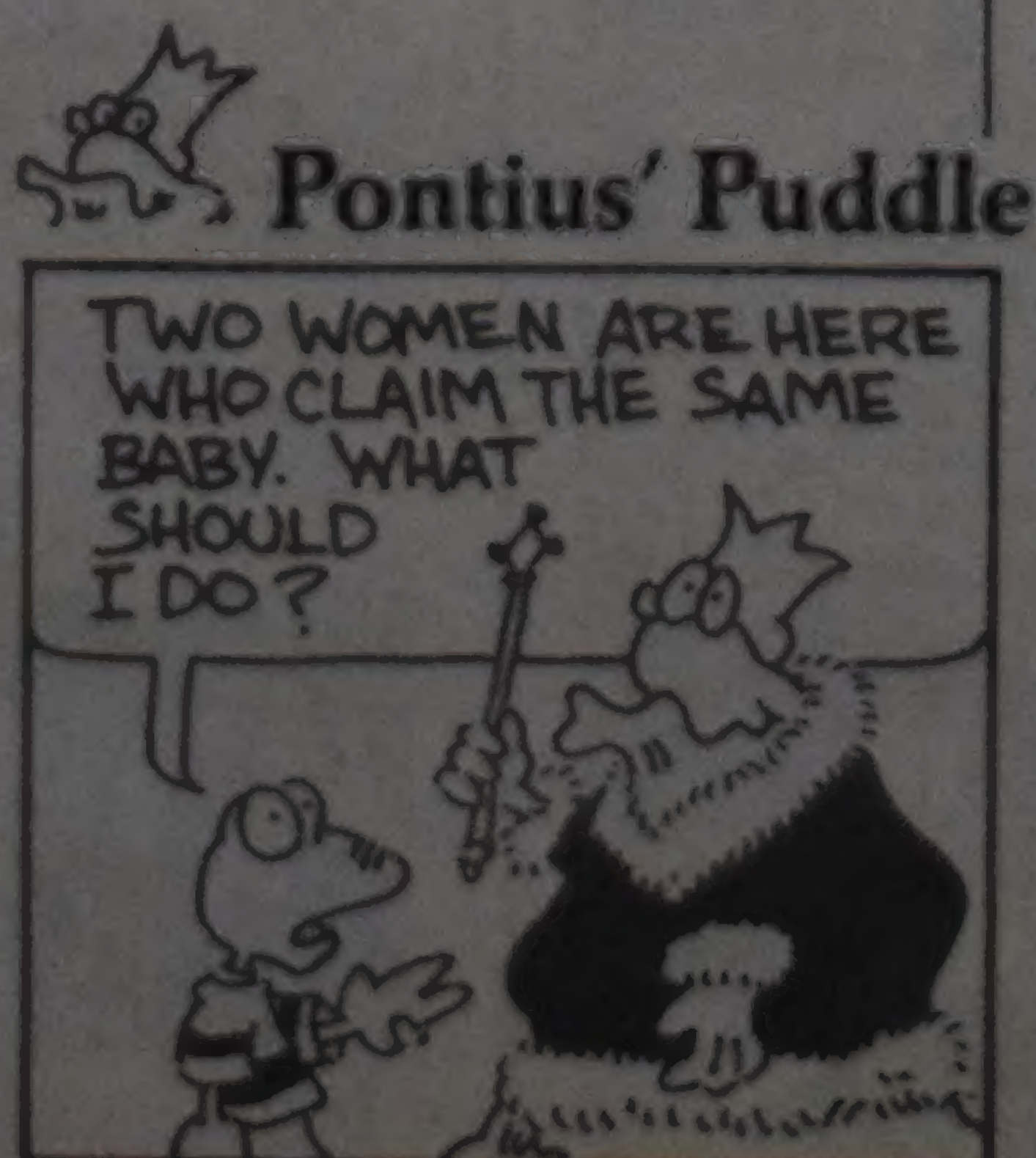
The funny thing is that when you mention your ideas to C.R.C. people, you are forthwith a liberal and do not care about "headship."

We held a meeting of the "men" society about 16 years ago. Someone had the courage to write an essay about women voting in the congregation. He was promptly told that he was not reformed at this point and should forget about it. Most of these people think earnestly that their ideas are Bible founded. If they are, why do we not keep slaves anymore? Mr. Witvoet I enjoyed your article of December 9, 1983.

I am 60 years of age. It may scare you that a man my age does not want to keep

ladies out of consistory.

Amused reader,
Ridgetown, Ont.



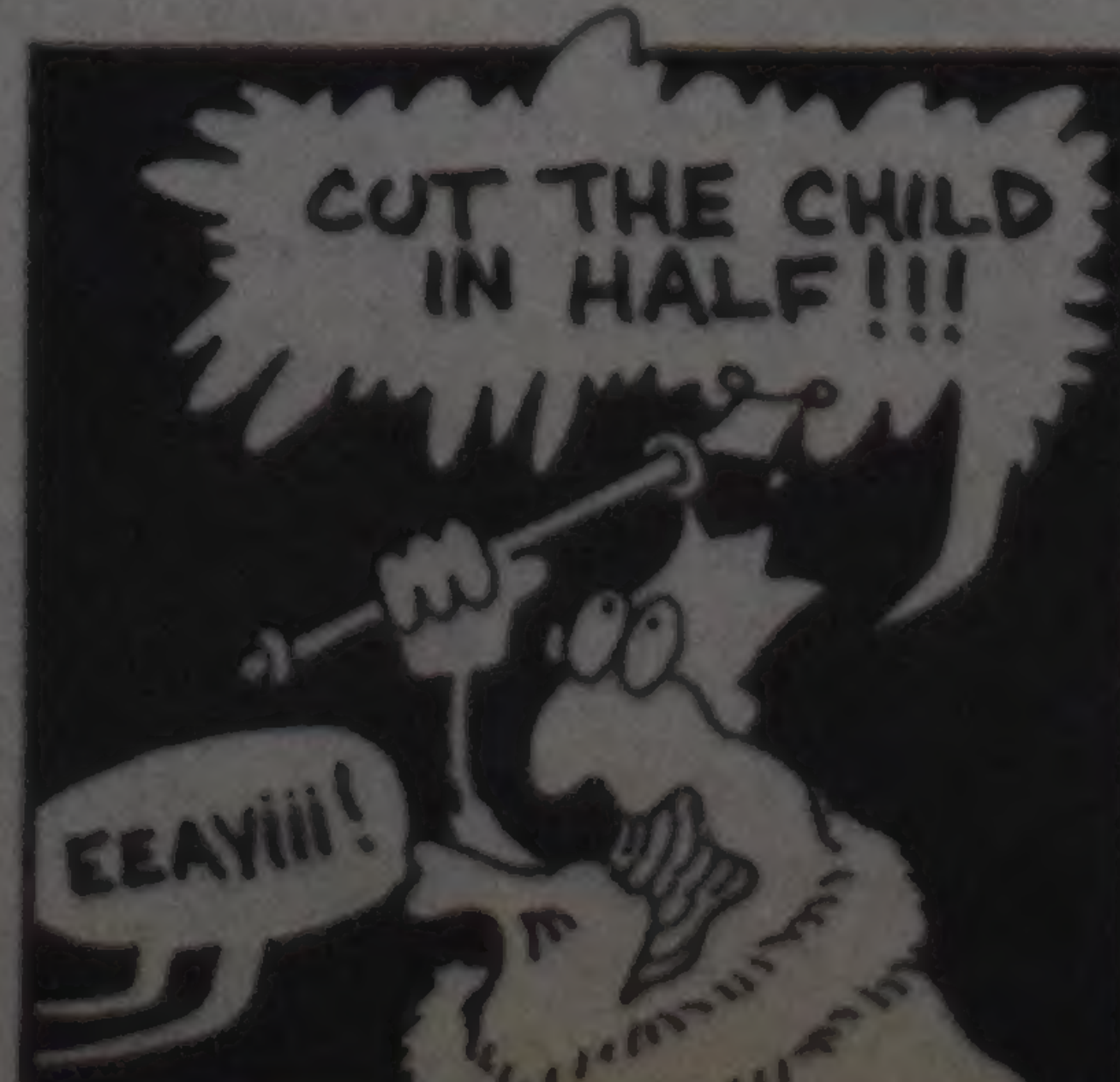
Did all you could, but ...

We know you did all you could, but the Christmas issue of C.C. reached us on January 3, 1984.

We enjoy the new format of C.C. and

appreciate the "Points to Ponder" or "Words of Wisdom" on the front page.

Joanne Voogd,
New Westminster, BC



Society

Think global, act local

Ben Vanderzande

It always baffles me that we have developed a sophisticated system of food aid, development assistance and educational awareness for many people in many parts of the world and yet we have not developed a counterpart in our own backyard.

In the Christian Reformed Church, we have developed CRWRC ministries throughout the world to address the specific needs of people. The key to those ministries is that they are developed in cooperation with the local people. The programs are in fact often carried out by trained locals.

And yet, we do not have similar ministries right in our own parish. I'm not suggesting that there are not positive local efforts and projects conducted by some churches. But time and time again we hear about churches struggling to form a local ministry in word and deed.

Why not?

The reasons are likely many and varied. I will isolate two: 1) It's always easier to minister to unknown people somewhere than it is to people within our own locale; 2) The second reason may be closely related in that we may think the people overseas are thought to be more "deserving."

Perhaps there are even some positive reasons why parallel local ministries have not emerged. But we must ask ourselves whether the poor in our own backyard ought not to be ministered to for the same reason we go overseas? Granted,

the degree of poverty is often more severe overseas, but CRWRC's development work is not only among people who are starving.

Why not!

I would propose that each church or group of churches in an area develop a program of word and deed ministry for their local community that would equal their involvement overseas. Such a "presence" ministry would provide lots of avenues for service on the part of the local congregation. It would enable many gifts that enrich our congregations to be put to specific service.

The Mennonites have developed a program like this called Mennonite Voluntary Services. In this program, a group of three or four staff people go to a community and are paid to undertake certain development work there. The local community or agency is asked to contribute \$150 per month towards their costs but for the rest they are paid by MVS. They work directly on projects but also work hard to get many more Christians involved.

Why not explore such a ministry? Why not have a local word/deed ministry in each community that will parallel our world involvement? It would demonstrate that the church cares about its neighbours within arms length.

Indeed, "why not!"

Trinity Christian College president resigns

PALOS HEIGHTS, ILL. — Gise Van Baren, chairman of the Trinity Christian College Board of Trustees, announced today (December 21, 1983) that the Executive Committee of the Board regretfully accepted Dr. Gerard Van Groningen's prayerful request that he be relieved of his duties as president of the college. He will continue as the college's chief executive officer until August 31, 1984.

Dr. Van Groningen is completing his fourth year as president, and under his leadership the nursing program was implemented, the business administration and computer science programs were greatly strengthened, and the Metropolitan Studies Program also experienced growth with their new downtown Chicago offices.

"His support for and dedication to christian education is unparalleled, and he has always been a tenacious advocate for excellence in all phases of the college," says communications officer Albert Bult.



Dr. Gerard Van Groningen

Reflecting on the attitudes of the trustees Van Baren states, "President Van Groningen has been a strong influence for good on this campus. We respect his request and wish him God's best as he continues as God's servant."

A Presidential Search Committee is being formed by the Executive Committee. Van Baren expressed hope that a successor to Dr. Van Groningen will be in office by September 1, 1984.

Spain: women ordained to the ministry

Madrid (RPS) — On Sunday, 6 November 1983, Ms. Ester Vidal Rosello was ordained to the ministry. She is the first woman to undertake a pastoral ministry in the Spanish Evangelical Church. Whereas many women have pursued theological studies at the Madrid seminary, none has previously requested ordination to the pastoral ministry. With the ordination of Ms. Vidal, the acceptance of women to the ministry in the Spanish

Evangelical Church is no longer a theory but a reality. Both members of other evangelical churches and members of theological study centres of the Catholic church assisted in the ordination service.

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News



Small talk

Did he have to come today?

Alice Los

I was part of a thick throng of bargain hunters. Without fail the early January sales had brought us out again, looking to recoup what we had foolishly overspent the month before. As we entered the big department store in a drove, the flow of shoppers surging through the centre aisle abruptly slowed to a snail's pace. "What now?!" I bristled, impatiently trying to worm my way through.

Then I saw. A few feet ahead, moving step by step, a sorely deformed young man literally worked his way into the store, supported on either side by what must have been his father and a younger brother. Three abreast, they brought the herd of buyers to a virtual standstill.

The initial reaction of most people, I noticed, as they discovered this stumbling block on the track of their singleminded purpose, was one of uneasy hesitation. But then, since the seasonal sense of goodwill was fading fast, most of them scampered off into the alleys of narrower department aisles to zig-zag to the counter of their choice. My own response was similar, even if I did not look for a detour. "Did he HAVE to come today?"

I began the silent conversation with myself. "Why not?" immediately following. "It's a free country, isn't it? Yeah, but look at him, he must feel awful, holding up all those people. He could save himself so much embarrassment if he shopped on a quiet day!" Then I reached Ladies Wear and tried to concentrate on my mission. It was no use and disgruntled I walked to Stationery where I should find serviettes and candles greatly reduced.

On my way I passed the audio-video department where most of the customers were male. Since all that's electronic escapes the grasp of my intelligence, I did not pay much attention until I saw the crippled boy again. Seated in a chair he seemed to be eagerly involved in appraising the goods for sale. I don't know why, but I hovered in the area, pretending to read a manual for some computerized gadget or other.

It didn't take me long to realize that the guy was an expert. His advice was asked constantly, not only by his Dad who seemed to be in the market for something complicated, but also by some friends who had met him there. He gave it with confidence. "A whiz kid," I decided. That's why he had to come along of course, crowds or no crowds. Satisfied, I replaced the manual just in time to avoid an eager salesman, and walked on.

But before I had reached the bin with the Christmas serviettes for half price I almost physically stopped to think the thought that struck me. So I had justified the presence of a cripple in a department store on one of the busiest days of the year. Too bad he didn't know it so he could smile at me gratefully. And while I stocked up on napkins and rummaged through the leftover candles I knew I had failed all handicapped persons, and myself. In spite of the general move toward a better integration of the disabled into society, which I too favoured, I had botched it when I came face to face with its implication. Wheelchair ramps and churches without basements are not enough. Until I accept the change of pace, a probing red and white cane and the halted speech of a man born deaf without irritation and even more so, without embarrassment, there is no real blending of humanity.

I wish that with the special washroom facilities in public buildings and the closed captions on T.V. would come the easy mingling of the lame and deaf with the hale and hearty. I wish, too that all of us healthy people would learn to talk with and not down to those who are physically or mentally impaired.

Finally, would that I and my fellow christians were leading the way.

Alice Los lives in Woodstock, Ontario, where she keeps house and writes in her spare time.

Recipients visit Woodstock



The Hettinga family Dec. 1980, with Terry on the far right

Continued from front page.

studies there he served as a chaplain in the Korean army and as an Assistant Pastor in a Presbyterian Church of Korea (Kosin) in Seoul, Korea.

After studying for one year at Reformed Theological Seminary in Jackson, Mississippi, Gab came to Calvin Seminary to pursue a Master of Theology degree in New Testament. He hopes eventually to return to Korea and serve his church as a seminary teacher in the field of New Testament studies.

Cornelius Kuswanto is 36 years old, from Indonesia, and he and his wife Kay are the parents of two young daughters, Gloriana and Vera. Cornelius studied at

the South-east Asia Bible Seminary in Malang, Indonesia, after which he served as an Assistant Pastor in a Presbyterian Church in Indonesia and as a Bible teacher in a christian school.

The Kuswantos then came to the United States and Cornelius studied for three years at Reformed Theological Seminary in Jackson, Mississippi. At Calvin Seminary Cornelius is pursuing a Master of Theology degree in Old Testament after which he hopes to return to Indonesia and serve his church as a seminary teacher in the field of Old Testament studies.

The presence of these students at the Maranatha Church in Woodstock meant it was a time when sorrow was experienced again by family and church family. But more than that, it was a time to celebrate God's goodness in giving us to one another, to bear one another's burdens, and to see that even out of this tragic accident, God's kingdom was being advanced as students from other countries were prepared to proclaim good news, the gospel of Jesus Christ.

CLAC representative appointed

Continued from front page.
below a reasonable level.

The CLAC wants the government to regulate wages and working conditions so that no one group is insulated from prevailing economic conditions. It would like to eliminate competition on the basis of wages and encourage competition on the basis of competence and performance.

Mr. Young announced the formation of the advisory group to which Mr. Vanderlaan has been appointed on November 18, 1983 with the introduction of Bill 110. Bill 110 amends the Labour Relations Act affecting the Alberta construction industry.

With the introduction of the new legislation Mr. Young made it clear that the government planned to review the entire Alberta Labour Relations Act, as it pertains to the construction industry, during 1984. The advisory group will assist the Minister and his assistants in this

task.

In addition to the appointment of CLAC's representative, the Minister also appointed one of the owners of a CLAC organized firm namely, Mrs. Louise Height, Vice President of Alberta Automatic Sprinklers Ltd. of Morinville, Alberta.

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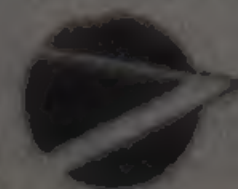
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Church

Pastoral Pondering

Church weddings

Every pastor who has had to refuse to marry a couple has experienced the bitterness of such couples and, frequently, of their families.

Request denied

Let us consider the fairly typical case of a girl, 22 years old, who is a confessing member and graduate of a christian high school but who is no longer faithful in church life. She works in a secular environment which has had a bad effect on her. Her parents have urged her to go out with a boy from the church, but she considers him a hypocrite. All her girlfriends are married. She meets an interesting fellow and falls in love with him. He has a few flaws, she admits, and he is not a committed Christian, but he is willing "to let me go to the church of my choice." Her pastor turned down their request for a church wedding.

Alternatives?

Pastors who marry all comers are hard to find these days. But what are the alternatives to young people? That they be married by a justice of the peace? Have you ever attended such a ceremony? Was the dingy little room where the vows were exchanged a fitting place? Did you think that brief ceremony was in keeping with the gravity of the covenanting of a marriage relationship?

Canada does not have a proper civil ceremony. For many years I expected our people to lobby for a decent civil ceremony in this country but we have not done so. Our neglect shows in the case of this girl.

There is a second problem, the one called tradition. Many of our young people grew up with the dream of a traditional church wedding. The older generation has a different tradition. In continental Europe Napoleon instituted civil marriages. However, in Canada we live by the old English tradition that marriages are always solemnized in church. Every part of Canada's traditional wedding ceremony is designed to fit that setting. We have merely fallen in step with established Anglo-Saxon wedding ceremony.

Church's task

My question now is: can we in any way sympathize with, the bitterness of the refused couple and their family? For an understanding, we should consider the following:

if the couple's church has been faithful in preaching, teaching counselling, communicating biblical standards of male-female relationships;

if the pastor and elders have not lost contact with the member after she made profession of faith, but have made repeated efforts to minister to her;

if they have discussed concern and warned her that Christ calls for a distinctive christian life-style;

if she and her friend have shown that the problem is not



just "a different church," but rather lack of love for the Lord; and

if the dilemmas young members face today has been a subject of earnest prayer in the church, then the young woman's bitterness is mere peevishness, a refusal to bow before the authority Christ has given to officebearers. She then holds the modern view that the church simply has to be ready to serve whenever we want something from it.

However, if none of the above "ifs" have been observed and if the church has dropped its standards, thereby fostering the false notion that anything goes, then that church must bear some blame for the resulting bitterness. That church must again learn that ongoing spiritual concern and care is a mark of a true church, that a church which does not warn in time and does not exercise the keys of the Kingdom, contributes to the many problems related to wedding marriage and family.

Let us make sure that if the pastor has to say "no," that his refusal functions in the context of an alert, caring fellowship; otherwise the guidelines are merely legalistic rules by which the church refuses to get at the underlying problems that undermine homes.

The Rev. N. Knoppers

Nick Knoppers is a semi-retired minister of the Christian Reformed Church living in Edmonton, Alta.

Church News

Christian Reformed

Time Change

Hebron Chr. Ref. Church, Whitby, Ont. Starting January 8, 1984, until the end of March, evening church services will be held at 5:00 p.m. on a trial basis.

Change of address

Rev. R. De Moor, 20525 - 72 Ave., Langley, BC V3A 4P7; phone: (604) 533-2318.

Classis meeting

Classis Eastern Canada will meet in regular session on Tuesday and Wednesday, March 13 and 14, 1984. The meeting will be held in the First Chr. Ref. Church of Fredericton, NB. Material for the agenda of Classis should be sent to the stated clerk by January 27, 1984, in order to be included in the agenda and for the consistories to have adequate time to familiarize themselves with the material.

Stephen Sietsema
stated clerk

Press Parade

Word and deed

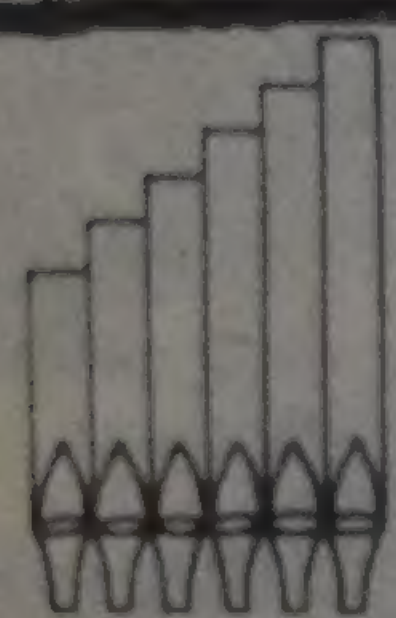
In an Evangelism booklet, Mr. Harvie M. Conn addresses the question whether evangelism is word or deed ministry. He attempts to show that they belong integrally together. Conn illustrates this in the following way:

"In the summer of 1980, I joined four whites and several Ugandan brothers on the garbage piles of Kampala. Nine years under Idi Amin had left the city devastated by terror, its public-health facilities paralyzed. There were massive piles of garbage on almost every corner of the city of over 800,000. Children climbed over the piles, throwing stones at the rats. Every street told the same story. We asked ourselves, 'What can we do to dramatize God's love for the city and our willingness to serve in humility?' Jack Miller gave the answer and 'garbage evangelism' was born.

"We visited the Minister of Health, asking for the use of his trucks to haul away the garbage. He couldn't believe us. 'Why?' he kept asking. 'Jesus,' we answered. ... On the trucks we raised our banners that proclaimed, 'Jesus is the answer' as we rumbled through the city streets to the great garbage piles near the city markets."

I think Conn touches on something which is of primary importance. If we do say that Jesus is the answer, it is legitimate to ask, "what is the question?" Also: handing out a cup of cold water needs to be done in the name of Jesus.

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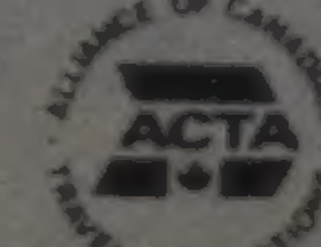
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Spiritual forces that shape Central America

GRAND RAPIDS, Mich. (RES) — Writing in *Missionary Monthly*, the Rev. Juan S. Boonstra, minister of Spanish broadcasting of the Back to God Hour, identifies three spiritual forces that shape Central America: Christianity, Marxism, and Marxist Liberation Theology.

Christianity came to Latin America by way of the faith of medieval Spain. This faith, though unbelievably successful, was of the pre-Reformation Roman Catholic variety. A more biblical Christianity came to Central America only about a century ago. It is strongly Pentecostal in orientation and has shaped the lives of thousands of people.

Marxism emigrated to this part of the world when Spanish intellectuals, who had embraced the economic theories of Russia, fled Spain during the Spanish civil war and found a haven at Latin American universities. The ideas they began to propagate were later reinforced by political propaganda from Moscow. The terms "democracy" and "solidarity" became overloaded with Communist ideology.

The last decades have seen a marriage of the ideology of



Rev. Juan S. Boonstra

Marxism and the distorted Roman Catholic Christianity that had done little, says Boonstra, to improve the plight of the poor and oppressed. This amalgamation is a kind of liberation theology that has two major weaknesses: It has a man-centred orientation and it inevitably leads to a monopoly of Marxist thought and practice. The victory of Marxism, which exchanges the supremacy of Christ's Kingdom for the supremacy of the state, would leave the condition of the poor and oppressed essentially unchanged, he claims.

Evangelistic outreach to northern Eskimo communities

TORONTO, Canada (EP) — Canadian Anglican evangelist Marney Patterson conducted evangelistic missions during October and November in Canada's northern region among the Inuit (Eskimo) population. At the conclusion of the fifteen meetings in three remote communities, Patterson described the outreach as "one of the most fruitful ministries we have held in the past ten years."

The missions were held in the Baffin Island communities of Pangnirtung and Frobisher Bay and in Fort Chimo, which is in the Arctic region of northern Quebec. The churches were filled to capacity in most

instances and, in some cases, many people had to stand or be seated on the floor. A total of 932 decisions were registered in the fifteen meetings. Six hundred and seven of those were first-time commitments.

The three missions were held at the invitation of Anglican Bishop John Sperry of the Arctic and the Anglican parishes in the communities. The Anglican Church has, for more than a century, conducted a strong evangelical missionary outreach across the Arctic. The result is that a vast majority of the Inuit people belong to that church.

A roll of the dice can get you to heaven

IRVINE, Calif. (EP) — In the game "Monopoly," the object is to make the most money and ruin your opponents financially. In the game "Eternity," the goal is to get to heaven, and helping your opponents will aid your victory.

It's not an easy journey, says one of the co-creators, Patricia Haldin, 55, of this Orange County city 40 miles southeast of Los Angeles. Along the way, there are such pitfalls as Sin



Sickness, Demon Oppression, Trials and Tribulations, Paul's Thorn, Serpent Cards, Backslidden on the Bridge Over Troubled Waters — and worst of all, a card that says you're not a believer.

"Everything is symbolic," Mrs. Haldin said. "You have to get a three or a seven (on a throw of dice) to get on the board to be born again. That qualifies you then to move around the board toward eternity.

Asked whether the use of dice might be objectionable to true believers, Mrs. Haldin said that of the 5,000 persons who have bought the \$12.95 game so far, "We've only had on person write to us about that. 'I realize dice have been used for bad things, but in the Bible, it has been used for good things too,'" she said. "I compare it to sex. Just because some people abuse sex, that doesn't mean we should all give it up."

In the game, doing good deeds for your opponents helps you win, she said. For example, if you use your prayer card to help someone else get rid of their serpent card, then you get a crown card worth ten points, she said. The game is over when one player gets all three of his or her "believers" into heaven, and then all the players count up their points.

Mrs. Haldin, a former nurse who created the game in three hours with artist Carmen Brown, 65, as the two sat in a restaurant, says God directed her to invent it. "One day I was riding in my car and listening to a program about a guy who invented the Monopoly game," she said. "He was an atheist and he made \$1 million during the Depression. And the Lord told me I could make a game for him."

Nicaraguan evangelicals could be forced "underground"

MANAGUA, Nicaragua (EP) — Evangelical Christians in Nicaragua could soon be forced to go "underground" if the Sandinista government continues to press its policy that all churches must register with them.

The "Underground" view comes from two Christian university students who recently agreed to be interviewed on the current situation in their country by photo-journalist Chris Woehr of Trans World Missions. They cited one evangelical group who recently went to register themselves, a common practice in communist countries.

"When they went to register, they discovered they had to be approved by a joint ecumenical council appointed by the Nicaraguan government, and the council was totally into Liberation Theology," said one of the students. "Logically this means that you do not have the option to be registered as an independent denominational group, but you would have to be registered under their direction. Evangelical groups in Nicaragua have had to consider the

possibility that, if our churches are going to be closed down according to the law of registration, we could have to resort to this underground role."

A spokesperson for Open Doors with Brother Andrew commented, "Christians in Nicaragua have been under great pressure to give active support to the government. Those who just wish to preach the Gospel and not get involved in political statements are labeled counter-revolutionaries. Many are walking a tightrope just now and I know that soon there are those who will have to forego registration because they will not feel able to be under the supervision of such a regime."

The Sandinistas took power in 1979, overthrowing the late rightist president Anastasio Somoza. Relations worsened for Roman Catholics as well as for Protestants as the Sandinistas encouraged a dissident "popular church" by priests supporting the Sandinista movement.



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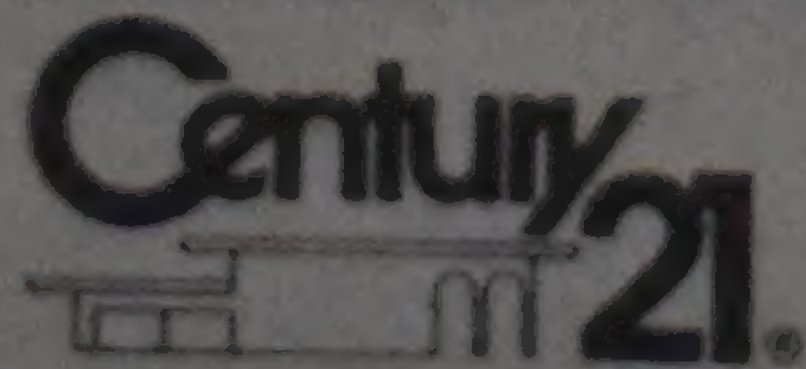
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School

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Who said "The early bird gets ...?"

In Grade 3, some students are still not sure about what cliché's are. Here are some of their answers.

The early bird gets ... tired.
 The early bird gets ... up at 3:00 in the morning.
 The early bird gets ... up fairly early.
 The early bird gets ... the worst headache.
 Every cloud ... had white in it.
 Every cloud ... has a bump.
 Many hands make ... cute prints.
 Don't put all your eggs ... in the fridge.
 Early to bed, early to rise, makes a man ... open his eyes.
 Early to bed, early to rise, makes a man ... healthy.
 A bird in the hand is worth a ... peck in the head.
 Two's company, three's ... a gooder number.
 Don't cross the bridge until ... the trail is gone.
 An apple a day keeps the ... hungry ... away.

Pacific Christian
School Newsletter



Scholarships encourage students

The Education Committee is seriously planning to establish several scholarships for the encouragement of graduating students who plan to take further academic studies. These scholarships would honour and recognize our best scholars, and encourage them to do their utmost. The gifts would also assist financially in the expensive business of going to university or college.

Please think about the possibility of a scholarship in your name through one of these methods:

- 1) You could donate a scholarship or prize each year, possibly in an area that you have a particular interest in — for example, you may want to honour the top mathematics student, or someone planning to go into teaching.
- 2) Consider leaving an amount to the school in your will, the interest from which will provide a yearly scholarship on an ongoing business.
- 3) What about a life insurance policy with the proceeds to a scholarship fund?

Some creative planning now could benefit many deserving students in the future. Please think about it, and see if there is a way you can help. Pacific Christian is graduating some young men and women of high academic calibre, and we'd like to support their achievements as they go on to college or university.

Adelle Wickett
Pacific Christian School Newsletter

Hot dogs and hamburgers equals school supplies?

A lengthy article entitled, *Hot Dogs and Hamburgers — School Supplies?* recently appeared in the December issue of the Abbotsford Christian School's newsletter *Carillon*. In it, the author praised the work of the local Women's Circle, a fund-raising group for the christian school. Excerpts from it are worth printing since it contains a message relevant to all fundraising groups in all christian school across the country.

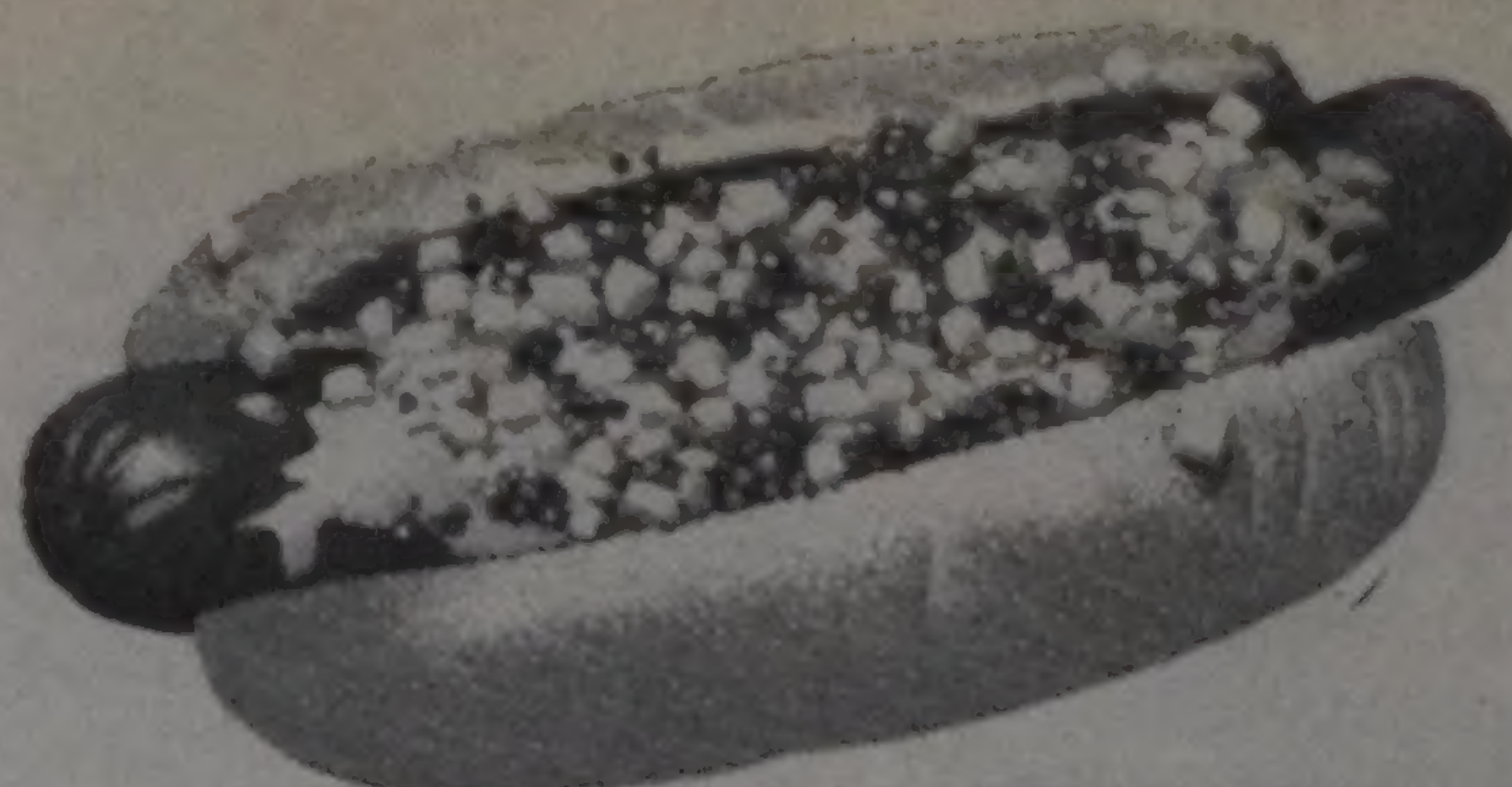
Once upon a time, in a land very close by and not too long ago, there was a van filled with eight ladies on the freeway by 7:15 in the morning. The day had not really started clock wise, but rain and mist were abundantly in evidence. Between sleepy yawns and sighs about having to get out of a warm bed, many a laugh and a giggle were heard as the van travelled on its way to Essendale.

They were the volunteers who would be running the concession at the Colony Farms sale and had promised to be there in time to feed about 50 people breakfast before the crowds arrived for the sale.

So what do 15 women do all day when they run a farm sale concession for four days? For starters about 1,200 cups of coffee, 100 dozen donuts and

cheese put on them BEFORE you add the meat and fried onions. That basically means the grill is steadily being used from about 10 in the morning till 5 in the afternoon, if the sale is finished by then, sometimes they last longer. Considering the fact that the service provided is at about the same rate of speed you receive at the golden arches, a lot of hot, fast and steady work is required.

After a sale day a person feels physically very tired but also emotionally very, very good. When people come back for a third and sometimes even a fourth hamburger, you know you're making them right! Besides ... ALL THE PROFITS



numerous chocolate bars, chips, milk and juice are sold during the day. But the main items on the menu are the hamburgers and smokies on a bun. It may not sound as if there is much work involved but all those hamburger and smoky buns have to be sliced and have sauce, lettuce, tomatoes and

from the sale go to a good cause which is very close to all the ladies' hearts: our own christian schools.

However, one thing becomes apparent after attending a few of these farm sales, as well as other functions which are catered by the Women's Circle. You tend to see the same faces behind the



counters and over the grill and stove and sinks each and every time!!! Now how, you ask, could that be possible when we have 266 families that are members of our school society and sending children to our schools? Unfortunately, should you attend a Women's Circle meeting you will as a rule find the same 15 to 20 women in attendance that were also at the last meeting and will probably be the only ones at the next meeting.

During the 1982-1983 school year, some \$20,000.00 was spent on supplies and equipment for both schools with monies provided through the efforts of the Women's Circle.

A PLEA is sent out to all those who are too shy to offer their assistance. We need everybody's input, not just a few people's.

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"The Magic Circle" human development program: A brief review

Harro Van Brummelen

After Eleanor Mill's article on *The Magic Circle* (C.C., Nov. 25) we have had a number of responses. This week we publish Harro Van Brummelen's study of the program

Several schools and teachers have asked me to review the *Magic Circle* program, which has become popular in many schools in Alberta and has also found its way into British Columbia. My evaluation is not an in-depth one, since it is based on limited school observation of the program and a reading of *Grounds for Growth*, the theory book of the program, and the grade 4 activity guide.

What is the "Magic Circle"?

The "Magic Circle" is a structured communication experience where students sit down in a circle and discuss a topic for approximately 15-20 minutes in a non-threatening environment. There are a number of ground rules. For example, everyone gets a turn (but a person may skip his turn if he wishes), there are no interruptions and put-downs, and the time is shared equally. All responses to the topic that don't hurt or embarrass anyone are acceptable. Giving and receiving attention and acceptance are emphasized, and the leader encourages the children to combine cognitive abilities with affective experiencing. The program is structured so that a different topic is discussed each day of the school year, throughout the elementary school grades.

What is the theory behind the program?

The following quotes sum up the human development program theory on which the "Magic Circle" is based:

- HDP assumes that human beings have "the ability ... to continually expand and stretch toward greater and greater self-actualization."
- HDP assumes that human beings possess "the great upward drive," the innate desire to learn, create and excel.
- HDP learning strategies are experiences which engage both the emotional and intellectual involvement of participants ...

HDP activities offer opportunities for people to assimilate important life knowledge while practicing life skills.

What are some positive features of the program?

There are some sound reasons why this program is making inroads in many public schools. Communication in today's home is often meagre or almost non-existent: many families do not even eat meals together. Feelings are often suppressed until a "breaking point" is reached.

The many broken family situations as well as the domination of the media in society can create difficult pressures in children — tensions that have few avenues of healthy release. In the school, such pressures are sometimes exacerbated in classrooms where the learning environment may be threatening to the child.

The Human Development Program attempts to help children use their emotions in a positive way so that they realize that their unique characteristics can help both themselves and others. The program gives many concrete suggestions to teachers as to how honest and open communication can occur in a group setting — communication that leads to an appreciation of other people as well as of one's own unique abilities and strengthens interpersonal relations in the classroom.

The basis of the "Magic Circle" program

Yet as a Christian I have many questions about the program. For, while at first glance one can agree with many of the "basis" statements, the sum total of such statements is thoroughly secular, lauding autonomous man rather than man in obedience to God. Let me give some examples.

STATEMENT: The basis for

understanding and accepting others is self-knowledge and understanding through self-observation, self-acceptance, self-direction.

BUT: The ultimate basis must always be God's love for us in Christ, our understanding of our fall and redemption and the power of Christ in our lives.

True self-knowledge and understanding begins with Scripture, and self-analysis must take place in that context.

STATEMENT: One's innate characteristics, gifts, and needs must be recognized and respected.

TRUE, but this must be done in order to serve God and His Kingdom, not, in the first place, one's own welfare.

STATEMENT: HDP consciously encourages attitudes and actions that are appropriate to each life situation, personally fulfilling, and respectful of the welfare of other people ... instills a sense of social responsibility culminating in the formulation of universal ethical principles.

BUT: What are "universal ethical principles"? Indeed, what do any of the above terms mean without a christian context?

STATEMENT: Humans possess the energy and the will, which cannot be separated from their sense of self, to deal effectively with the environment.

AGAIN, the implication is that autonomous man can solve his own problems. There is no room for the biblical themes of the fall into sin and redemption through Christ by God's grace.

In short, the program correctly sees man as a many-faceted individual with unique gifts and talents, but wrenches this from the biblical root that man is an image bearer of God who must be redeemed in order to be renewed. Without this root, the program may show some short-term vibrancy and vitality, but will eventually wither: true self-actualization can occur only together with true conversion, and conversely, attempts at self-actualization without showing how this must be based on biblical truth cannot but leave

students rudderless.

What are the dangers of the Magic Circle program?

The quotes and reactions in the last section already point out two main short-comings of the program. These are described together with two other related dangers.

1. **God is kept out of the picture, and there are no clear norms for right and wrong.** "Good" and "bad" behaviour tends to be "good" or "bad" mainly because of your own feeling or because of the feelings of others. The concepts of sinfulness and forgiveness are absent, and, we must conclude, deliberately so. Thus stealing is wrong because others feel bad when things are taken from them and because you yourself lose self-respect — not because of the eighth commandment.

2. **The program is rooted in self, rather than in God's love for us and our love for Him.** Thus typical topics are "How I Got (or Couldn't Get) What I Needed," "How I Got into Trouble," "I Was Proud to Find that I could Do It By Myself," etc.

3. **The program goes beyond the normal task of the school.** The manual says, "You aren't teaching a lesson. You're relating to people." In the first place, this sets up a false dichotomy. Good teaching is relating to people. When the manual says, "For twenty minutes each day, the learning climate for the children is open and free in the security of the circle session," our answer in a christian school where we constantly strive to build and maintain a christian community must surely be that we attempt to have an open and secure environment during all our learning, not just for "Magic Circle" topics.

Some of the techniques of the Magic Circle program are good and can be used effectively — but it is better done when suitable occasions arise, for instance, in biblical studies, in language arts, or in social studies.

The school has a legitimate task and an educational

institution, but its task in the nurture of children is limited: the home and the church also play important roles. By trying to be all things to all people, the school is in danger of losing track of its unique academic task.

4. **The program has the built-in possibility that teachers are tempted to go beyond their competence as teachers into the area of psychotherapy.** For some of the topic discussions the line between "neutral discussions" and "counseling" will be a difficult one to maintain (e.g., "I had a very scary dream," "In my dream, I got what I wanted.").

Can we use the Magic Circle in our schools?

Yes and no.

Yes, in the sense that some of the discussion techniques are useful in leading to honest and open communication in the classroom. This should be done, in my view, as much as possible in the context of other subject areas rather than in separate daily sessions. The techniques can help students develop listening and talking skills, as well as appreciation for the unique abilities and contributions of each person, including oneself. Thus a "Magic-Circle"-type session could be a good introduction to the writing of an essay or an analysis of the values of a culture.

No, in the sense that the program as a whole is thoroughly secular and has too many shortcomings to be "redeemable" with a few "christian" adjustments and adaptations.

In short, while the "Magic Circle" can point us to some discussion techniques that can help to improve classroom learning, it is far from "magic" and is based on values that in the final analysis are antithetical to the historic Christian faith.

Harro Van Brummelen is Curriculum Coordinator in British Columbia

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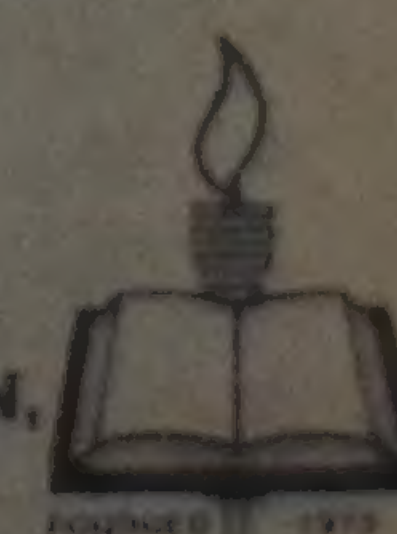
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Story

Uncounted ages ago the jagged rocky crags, overlooking the Rhine, somewhere along its middle course, were thrust up from the depth of the Earth, by the command of the Creator. For many centuries the newly formed volcanic mountains looked out in silence over the river.

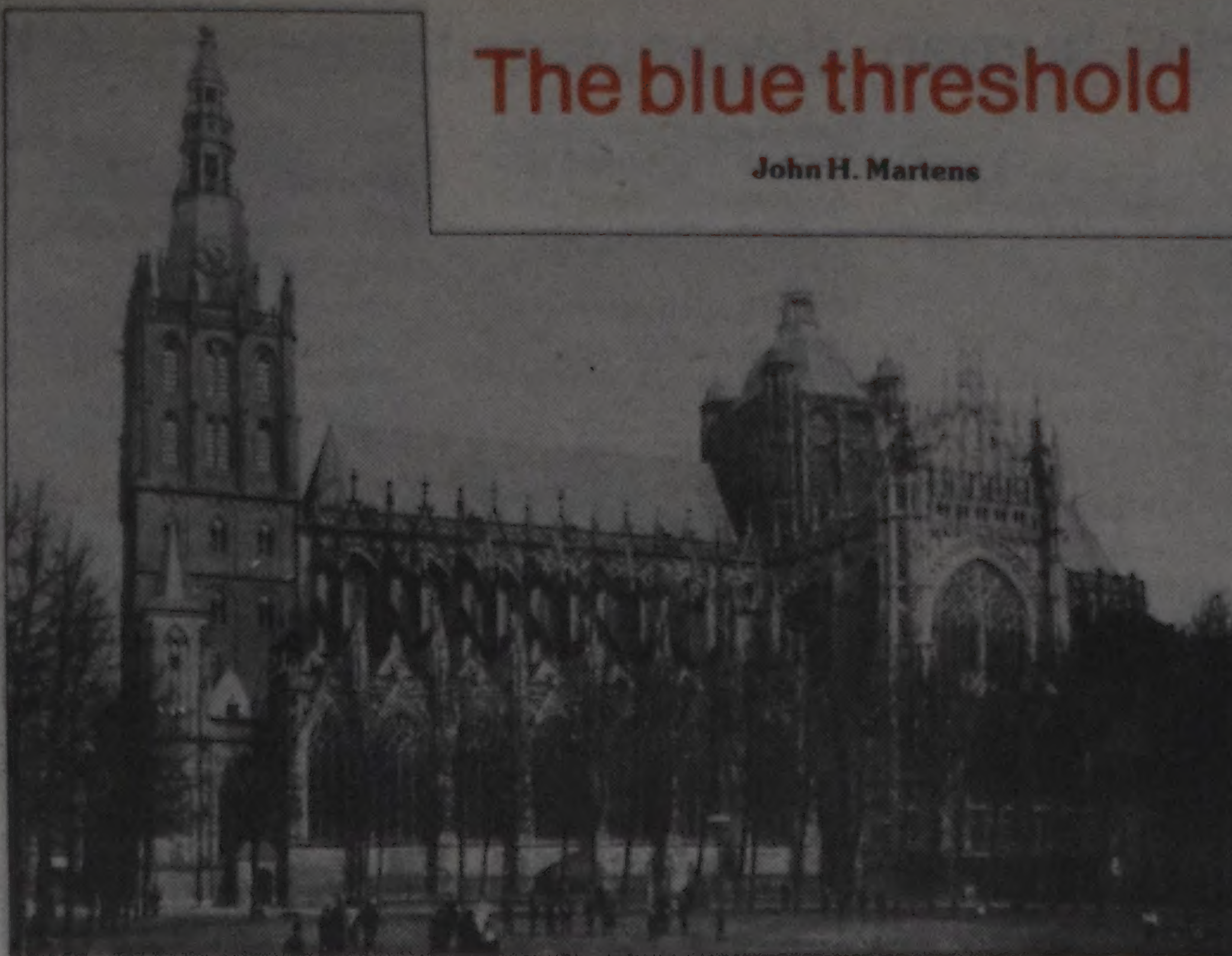
During all this time, no human traffic had picked its way across the rocky ridges east of the Rhine, for in that part of the world the earth was still the exclusive domain of the wild creatures of the animal Kingdom.

There was an extensive ledge of extraordinary beautiful rock, bluish in color and apparently impervious to the ravages of time and weather — for it was smooth and shiny and finely veined. The primitive hunter at times must have let his hand go over the smooth blue rock and looked at it in admiration. Later on, when the Romans passed the rock on their way to the North, they must have halted at the spot where the rocky ledges ran closest to the river.

And again a thousand years passed. Then a gang of workmen, dressed in coarse clothing and leg wrappings arrived at the foot of the ledge armed with large stonesaws.

They cut enormous slabs of stone from the ledge, twenty-five or more feet long and of great width and they seemed to be very pleased with the quality, the hardness and texture of the stone.

The slabs of rock were dragged to the water's edge. More men arrived in river barges from the lowlands and they



pulled the slabs aboard the barges.

An ancient cathedral

In the south of The Netherlands, in a town, older than the ruins of its former medieval ducal palace, a beautiful cathedral rises in the centre of an immense, often sunlit square.

It is a very ancient cathedral built in the Middle-ages by a devout people who spent much of their wealth and a sea of time in erecting this stunning Gothic sanctuary to express their devotion to their christian faith.

Across the main entrance to the impressive building lies a wide, stone threshold; the color of the slab of stone of which the threshold is fashioned is blue. It is perhaps fifteen feet long and two or three feet wide.

The blue threshold

John H. Martens

imbedded in the ground beneath. It is one of the slabs long ago brought to The Netherlands from the Rhine regions by Medieval stonecutters and bargemen.

The exterior architecture of the church makes an overwhelming impression, with gargoyles and stone sculptures of all kinds of human beings and somewhat frightening creatures, imps and saints, while the interior is equally striking, as a classic example of the Gothic building style.

A moving testimony

More than anything else however, one feels a sense of awe, when crossing the wide blue, stone threshold. For uncounted worshippers thronging into the sanctuary during the ages have worn down the wide blue stone to such an extent that it has become hollow in the centre. It would be difficult to find a more moving testimony to the devotion and piety of earlier generations of Christians, than this hollow threshold in the entrance door of that cathedral.

That threshold speaks loud and clear of the past and of generations of young and old who, momentarily touched its surface when entering the House of the Lord. It speaks of

joyful and sad experiences. The hollow threshold is a momento of our christian past and it sets the imagination racing, conjuring up flashes of times gone by.

And if the threshold could speak, it could tell many stories. But, because the stone is silent we can only try to peer through the mist of time.

A turbulent past

In the year 1629 A.D. a large army laid siege to the city, distinguished by the fine cathedral with its well-worn doorstep. The army was commanded by Prince Frederick Henry, the military genius and son of William the Silent, the founder of the Republic of the Seven United Provinces of the Northern Netherlands. William the Silent is known to most of us as "the Father of the Fatherland." Frederick Henry had come to wrest the city from the Spanish.

The siege lasted for many months and considerable damage was done to many buildings inside the city walls by artillery bombardments. But the cathedral miraculously escaped all harm. Only once an iron cannonball had landed in the square in front of the Church. It had rolled towards the church door and struck the doorstep.

But its power was spent and only a little chip was knocked from the threshold. Then came the day of surrender, when the Spanish commander transferred the town to Frederick Henry and his victorious Protestant army. In this way, the cathedral became a Protestant sanctuary for nearly two centuries.

From now on for many years Calvinist ministers and elders and their flock would gather in the church; they would come Sunday after Sunday and pass again and again over the doorstep, wearing it down like their Roman Catholic predecessors.

During the years of the French occupation of The Netherlands (1789-1813) once again the cathedral was restored to the Catholics. Such were the facts of political life and manoeuvring of the day.

Testimony to Christianity

But the threshold never saw a Sunday on which the feet of many worshippers did not pass over it and that in itself is a miracle and a testimony to the vitality of Christianity.

And now the threshold is becoming old and almost ugly, with its hollow surface. Its appearance hints of neglect and lack of repair, although the church doors are sturdy and the church generally is lovingly kept in excellent shape. It would be a pity, if for aesthetic reasons a new threshold were put in place of the old doorstep, once brought from the Rhine region.

For the old doorstep speaks to us now and a brand new one would take a long time to become worn like the old threshold. A new doorstep would evoke the same emotions as the old one, but only to our children's children and that's a long time in the future.

We take our leave now of the stone threshold, lying silent and at the same time in whispers communicating with us.

A last glimpse in gathering darkness and a fond farewell to the ancient Christians once striding across it, remain forever treasured memories.

John Martens is a free lance writer living in Listowel, Ont.

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Feature

A story about an abused woman

Women in crises

Ineke Parlevliet

Saturday night. Janice had gone to bed early. Her two little children had refused to go to sleep without her being with them. They had come in only the day before and the children, Pat almost four and little Tracy of two, had picked up their mother's nervousness and tension and clung to her day and night.

The other three residents were still up, chatting in the lounge about the ever returning topic of their husbands' abuse, which they were no longer willing to take. They felt secure and at ease in the shelter where they had been for one or more weeks. The locked doors and the knowledge that their husbands didn't know where they were, gave them the feeling of protection which they needed so badly.

Mary's broken legs were still in the cast, but her black and blue bruises on her arms were slowly fading to a pale yellow. The police, who had brought her in several days ago, had advised her to lay a charge against her husband. Yet Mary had refused to do so. "He will never forgive me," she had said. "He has threatened me many times that if ever I would dare to do a thing like that, he would kill me."

She was a tall, skinny woman in her early thirties with three children, who were now sound asleep in their beds upstairs. "I will never go back to him," she now told Grace and Lois, the other two residents.

But the words lacked conviction and I wasn't so sure. By discussing her future plans with her, she had expressed her fear and worry whether she would be able to raise her children on her own.

A late phone call

Suddenly the phone rang and I picked up the receiver, simultaneously looking at my watch. Eleven-fifteen. At this time of the evening most likely a distress call, especially on a week-end.

"Good evening. This is Women in Crises," I said. "Can I help you?"

"Yes ... please ... I'm scared ... He might come home any time ... and he is drunk ... He's so violent ... He will beat me up again ..." a voice sobbed hysterically.

"Your husband?"
"No ..., no ... my son ..."
"How do you know that he is drunk?"

"He just called ... I could hear the noise of the bar where he's calling from ... And I know by the way he talked and threatened me that he is loaded. I'm so scared ... He's in his twenties and so strong ..."

"Are you alone in the house?"

"Yes ... I don't know where to

go ... But I can't stay here ..."

"All right. We have room for you here. You will be safe. Grab a bag with some clothes and things for the night. Your tooth brush. Do you have money for a cab? Or else I'll send one if you give your address."

"No, that's okay ... I have money."

"Good. Call a cab and come over right away. What's your name?"

"Donna ... Donna Brown ... Where do I go? There's no address in the phone book, only the telephone number ..."

"Yes, that's for the protection of the people who come in, so nobody knows where they are." I gave her the address. "Keep it to yourself."

Donna sighed with relief. "O, thank you ... thank you ... I'll be right over. I don't live too far

He's manic depressive and can't control himself

away."

I went back to the lounge. "We're getting another lady in. Must be in her forties, I guess. She's alone. I think it would be the best to give her the front room. That's the smallest."

"Shall I check if everything is there, towels and whatever?" Grace offered.

"Great. Thanks a lot."

"I'd better make a fresh pot of coffee," Mary said, getting up. But Lois sprang to her feet. "No way. You'd better sit down, I'll do it."

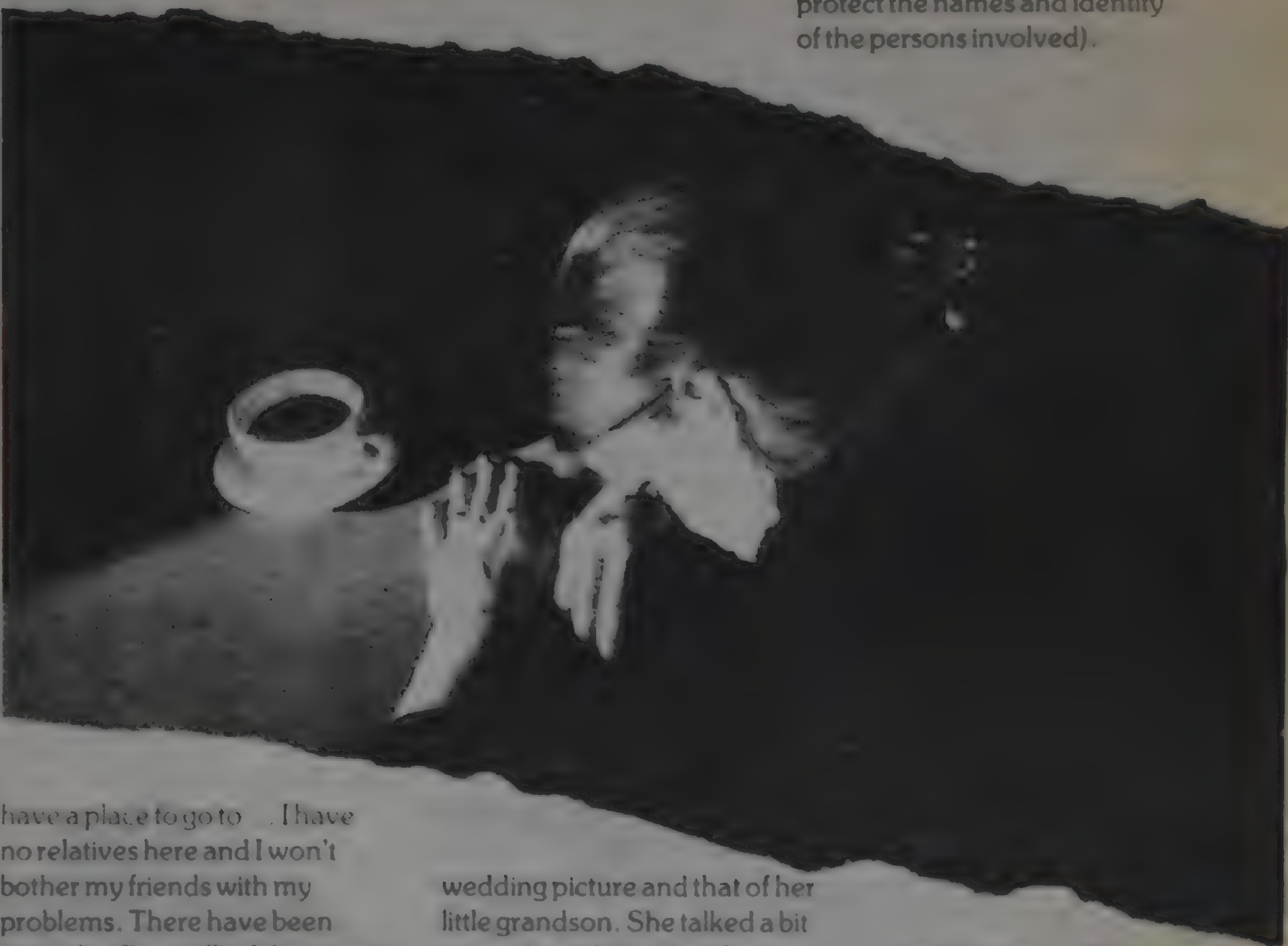
You're safe

Shortly after the doorbell rang. I unlocked the door and a frail looking woman with a suitcase stood on the door steps. I almost pulled her in. Donna started to sob. I put an arm around her shoulders. "You're okay now," I said smiling. "You're safe."

I took her coat and briefly introduced her to the other residents, who then excused themselves and went to bed, realizing Donna's need for privacy.

I closed myself in the kitchen for a few minutes and came back with a mug of coffee. She started to drink it with tiny sips and slowly calmed down. Wiping her tears from her face, she looked up.

Her voice was still quivering when she said. "Sorry, normally I'm not that emotional, but I can't tell you what a relief it is to



have a place to go to ... I have no relatives here and I won't bother my friends with my problems. There have been times that I've walked the streets for hours on end, as I was too scared to stay home. Max just goes berserk when he is drunk. It's because he is on medication. Drugs and alcohol don't mix.

"He's not a bad boy, but he's different from others ... He's a manic depressive and can't control himself. As long as he leaves the alcohol alone, he's okay, but when he starts

wedding picture and that of her little grandson. She talked a bit more about them, then her thoughts went back to Max. "I wonder what he thinks when he comes home and doesn't know where I am. I think this is the best thing that could happen to him tonight. Not knowing where I am ... He has lost control over me now. I no longer have to be afraid of him. I have a place to go. I can't tell you what this means to me."

awfully tired. Oh, I'm so relieved ... I'll be all right again tomorrow and then I'll go home."

Donna stayed till the next afternoon. She had called her home and Max had answered the phone. He didn't remember anything of the previous night, but had woken up in an empty house, wondering where his mother could be.

A few days later Donna called. "Everything is fine," she said. "I told Max what had happened. There were two broken chairs in the kitchen when I came home. I hate to imagine what he could've done to me if I had stayed. I didn't tell him where I had gone to, but now he knows that I don't have to tolerate his violence any more. It kind of shocked him that I dared to leave him alone for so long. I guess that's what they call "tough love". It makes me feel so much better and stronger. You know what touched me most when I came in? That you smiled at me. And more than anything else that you told me that I was safe and secure, and that are people who care."

Ineke Parlevliet is a counsellor in a home for abused women in Niagara Falls, Ont.

drinking.

"He hasn't touched a drop for the last four months. I was so happy. Then tonight he went out ... I don't know what made him drink again ... You never know. The last time he was drunk he smashed all the windows in the livingroom and I just could get out of the house in time. But that was in the summer. Now with the cold weather ..."

A heavy load

"You are living alone with Max?"

"Yes. My husband died several years ago. It's hard to look after Max all by myself. He is totally dependent on me because of his mental illness and I'm afraid he always will be. He's 25 now, but he will never get better. It's such a heavy load to bear. I can never go on holidays or even be away from him for just one day."

"You have no other children?"

"Yes, a daughter. She's married and lives more than 200 miles away. She has a little boy of five months old whom I've never seen yet. I can't go there with Max. It wouldn't work out even for a single day. Max is very shy and feels terribly ill at ease in a strange environment. But maybe God will come over in the March break. Her husband is a school teacher."

She fumbled in her purse and showed me her daughter's

"How did you find out about this home?"

"Isn't it strange? I read the ad in the paper only a couple of days ago and somehow the telephone number stuck in my mind, not realizing how soon I would need this place. Can I stay here till tomorrow?"

"You can stay as long as you need it. Up to several weeks. But that won't be necessary, I guess. Your room is all ready for you. Come, I'll show you."

I carried her little suitcase upstairs. "The bathroom is next door. Sleep as long as you like and if you can't sleep and want to talk some more, come downstairs. I'll be here the rest of the night."

"I think I can sleep now, I'm

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Report

A Canadian teacher encounters life in Sierra Leone (3)

Janet G. Disselkoen

Jan, a teacher from North Edmonton Christian School, packed up her books and left for Sierra Leone to take part in a special mission project of the Christian Reformed Church. She is writing down her impressions for the readers of C.C. in a seven-article series.

What began as an ordinary Saturday morning changed abruptly when Rachel arrived at my door with a note from Jo: "We're all leaving for Freetown before half an hour to the President. Want to come?" Once at Marc and Jo's I learned a little more. Last night the summons had come from the

from their verandah. Excitement was in the air. Men moved from group to group greeting one another. Several women dressed alike in brilliant orange and black tie-dyed dresses and scarves came over to us and began singing and dancing. After we gave them their kola (gift of money) they

again. The President, flanked by a few soldiers and the town dignitaries, moved through the town surrounded by the crowd to the home of the Paramount Chief where he was ushered to a seat of honour on the front verandah.

Until this time I had enjoyed for once just being a part of the crowd and not the usual centre of attention. But suddenly I realized that the Hiemstra family and I were being summoned to join the dignitaries on the front verandah. How does one handle such a moment? I was carrying Jessica who had lost a flip-flop and was crying. Jo was whispering at me to hide my

contingent. The dancing and singing continued at high pitch for over an hour in front of the verandah so I had much opportunity to observe the President. Dr. Siaka Stephens has been president of Sierra Leone since 1971. His party the All People's Congress, has been the only party in the country since 1977. Dr. Stephens in his early eighties but showed no signs of age except whitish-gray hair. He is a large man, though not fat, with a somewhat unexpressive face which broke into a smile only once or twice during the morning. He was dressed in an olive green short-sleeved suit with his only ornament being a gold pin in the shape of the All People's Congress emblem. He glanced only occasionally at the ritual taking place in front of him as he paged through a magazine he had brought along but motioned for the dancers to stay when they began moving away. At one point he called Marc Hiemstra over to the empty chair beside him. They had what Marc described later as a pleasant chat for about twenty minutes during which Marc was able to explain the work of CES and some of the problems they face in the Kuranko area.

Later the President was led into the house where he was served a meal. The seating arrangement on the porch had been changed so that his chair was facing the chiefs when he returned. The crowd was hushed, and the president began speaking to the chiefs through an interpreter. He



David C. Brown

praised the Kuranko people for working hard and studying hard and urged them to continue to do both. He promised them a hearing for their problems in Freetown if they went through the proper channels. He remarked that they had been blessed by gold in their chieftdom and urged them not to allow strangers to reap the benefits of this gold. The theme of gold was an undercurrent through both the President's speech and that of the Paramount Chief which followed, and may have been the unspoken reason for the President's surprise visit. Gold digging has always taken place in the area, but Kuranko land is on the verge of a gold rush since new deposits were recently found. Such a gold rush is dreaded by CES staff as it destroys valuable swamp farmland, brings in an undesirable element and leaves little or no benefit to the Kuranko people. The

Continued on page 13



Paramount Chief to the village and C.E.S. President Siaka Stephens was in Kabala, the Northern Capital and would make an unexpected side trip to Kondembaia, village headquarters of the Dionne chieftdom and home of the Paramount Chief.

Two gigantic cotton trees in the centre of a wide open area are the distinguishing features of Kondembaia. Kuranko legend says that there is a large lake under the area. When the Badala group arrived in Kondembaia, important people from other near-by villages were gathering under the trees. After greeting these people, Jo and I went to greet some of the women and watch the festivities

were joined by other singers and dancers as well as men playing traditional instruments as they moved in a group towards the cotton trees. More and more people joined the pageantry until suddenly someone shouted and all was quiet. In the stillness we could hear the engine of a helicopter over the trees. People surged toward the landing area and then pulled back as the huge machine drew close. Some women and children ran away in fright. Most had never seen a helicopter. A gasp went through the crowd when the wind generated by the blades blew through us.

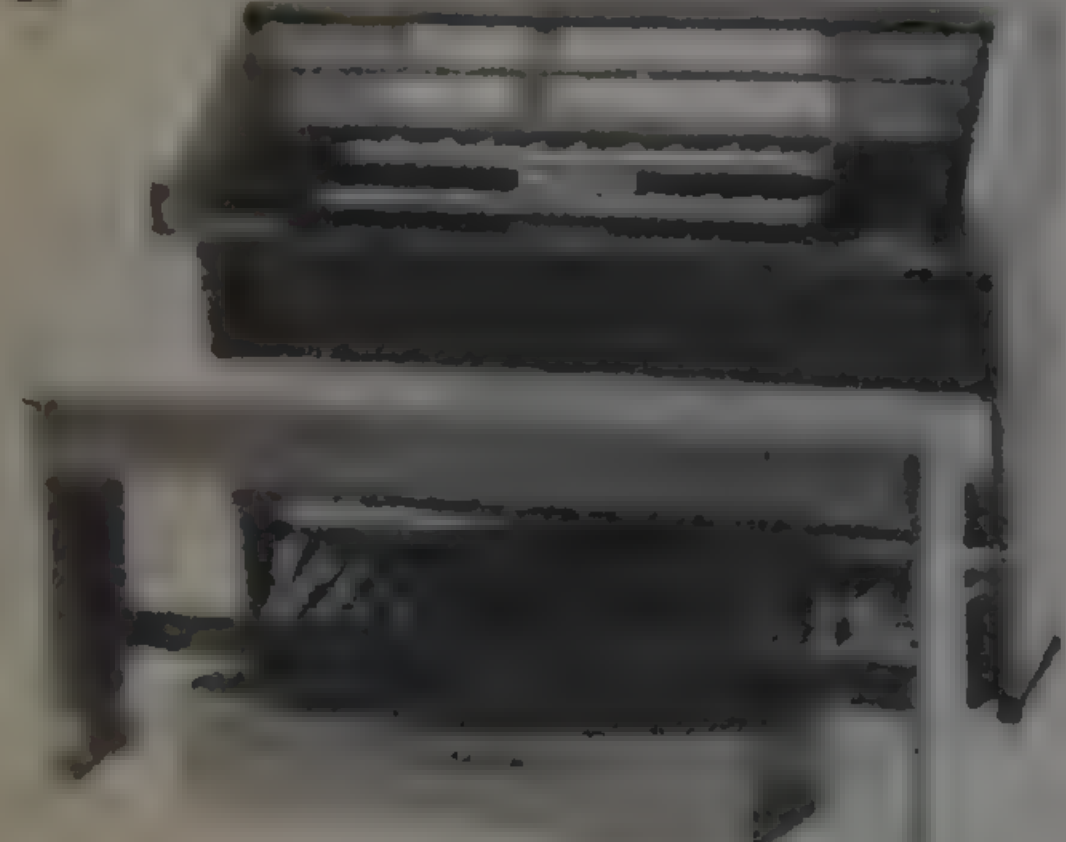
Then the engine was cut, a cheer rose from the crowd, and the singing and dancing began

camera, quick, and I dropped my purse as I was trying to do so, so I arrived in front of the President in a flustered state, shook his hand, mumbled something, greeted the men next to him and sat down on the chair offered me.

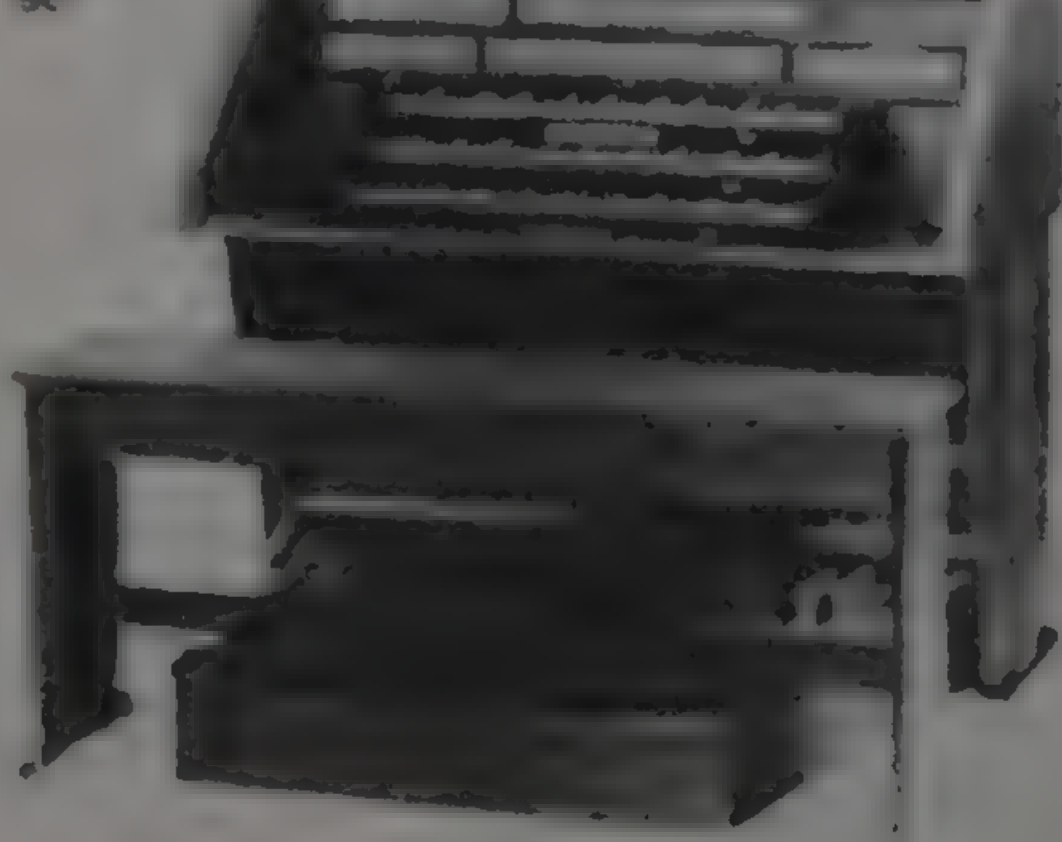
Once I got my bearings I observed that the President, the Member of Parliament for the Dionne chieftdom, the Minister of Works, the Paramount Chief and the CES people were seated on one side of the verandah. On the other side were the section and village chiefs of the area. Two soldiers in bright red caps, one with a pistol, two plain suited men and a woman with a nurse's cap were in the President's

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What's next ... a course in basic Dutch?

A letter to young people

Hilda Wielemaker

Dear Young People:

We loved your thundering chorus of "EET SMA-KE-LIJK!" before meals at the Quinte League and Trenton Society retreats. We also loved your whispered "welterusten" when, late at night, we finally put our heads on the pillow for a few hours of shut-eye.

And when we entered the lodge the following morning and one of you said, "Good morgen. Heeft jij good geslapen?" we chuckled. We couldn't resist explaining to you that, although in English you address people from the littlest toddler to the highest authority with you, in Dutch one says, *jij* only to children and equals. Older folks and socially higher positioned people are addressed with *U*. So, naturally, at our next meeting we were hailed with, "Hello Tony and Hilda, hoe bent U?"

"Fine, thank you. How are you?" We responded ...

"Nee, nee. *Speak Hollands! Wij willen het leren.*"

But how can a Friesian speak fluent Dutch to Canadian young people? Too mind boggling by far.

Just the same, we love to hear your Dutch even though it makes a grammarian shudder. I suppose it would have been better if your parents had taught you Dutch when you were little but ...

Thirty-odd years ago hordes of people immigrated from Holland. Many came, armed with a vocabulary of only "yes," "no," and "beautiful," to make Canada their homeland.

In their anxiety to become truly Canadian, they learned the English language fast. Some still spoke Dutch in their homes but many, especially the children who needed to shake the label "Dutch," threw their mother tongue overboard. In Tony's and my case, as in many others who met and married here, it was just too complicated with the triangle of Dutch-Friesian-English to even bother trying to retain ... retain what? Friesian or Dutch?

And so we switched to English in our speaking, reading,

and writing. The Dutch pages in *Calvinist Contact* became fewer; Dutch church services became farther apart.

Calvinist Contact recently contemplated dropping Dutch altogether, supposedly for the sake of the new generation. But, ironically, while the older folks bicker about the pros and cons of Dutch in C.C., you, the new generation, use Dutch phrases and expressions left and right. What's more, you want to learn the language!

This is a good sign. It proves that you feel secure enough in your Canadian identity to let your roots show. But where do we go from here? What do you say, Young People? Shall we add some fuel to the fire by asking for a course in basic Dutch?

All kidding aside, what we really want to say is, "Keep up with your Dutch — your heritage — but don't neglect your English in the bargain!"

Tony and Hilda Wielemaker

1. Enjoy your meal
2. Good night
3. Good morning. Did you sleep well?
4. You
5. Also you. (more sophisticated)
6. Hello Tony and Hilda, how are you?
7. No, no. Speak Dutch! We want to learn it

Tony and Hilda Wielemaker, along with Tina and Albert Holtzner are youth advisers for the Ebenezer Christian Reformed Church, in Trenton, Ont.



Tony and Hilda Wielemaker

A Canadian teacher

Continued from page 12.

Paramount Chief's response to the President was full of praise for Dr. Stephens, who he said was surely blessed by God as he awoke refreshed each morning. He also mentioned God's blessing on his people with gold and drew laughter from the crowd when he mocked two unsuccessful American gold mining companies who had pulled out of the area.

Soon after the speeches ended the President said his good-byes and was ushered back to his helicopter again accompanied by the festive crowd. As the helicopter lifted into the air, the people raised their hands to the sky with a shout. And so President Stephens was whisked off to his elegant home in Freetown. Behind him he left the people of the Dionne chieftdom who must continue to face their struggle with poverty, disease, and now perhaps even the ecological and social problems of a gold rush with little hope for help from a beaurocratic government in Freetown riddled by the forces of corruption.

Press Review

The disagreement (some called it fight) between Monique Begin and Celine Hervieux-Payette about MacDonalds-tobacco sponsorship of the national ski team was resolutely solved by the big boss. Trudeau separated the feuding parties. The Honourable Celine was relegated to the newly created Youth Ministry. While he was at it anyway, Trudeau recycled the earlier demoted Rompkey and gave him the Mines portfolio. The vacancy at Sports was filled by Montreal M.P. Jacques Olivier. Voila all is peaceful again.

After all Trudeau is too busy to occupy himself with two fighting lady-ministers. He is trying to get the world powers to live in peace. His peace effort was taken to the United Nations where the Secretary-General Perez de Cuellar promised his cooperation in trying to get a summit meeting of nuclear powers.

I read in "Het Financieele Dagblad" that a meeting between American foreign secretary Shultz and his Russian counterpart Gromyko has been arranged for January 18 in Stockholm. Assembling all the various little news items on the Moscow-Washington relationship, I judge that the resumption of the disarmament talks is a distinct possibility.

It's about time. The arsenal of the U.S. contains a bomb with the explosive yield of one million times that of the first Hiroshima A-bomb. You can bet your teltail on that the Russians have it

brother or sister, which means that two of these lovely coconuts can wipe out most of our civilization.

On some more cheerful notes comrade Broadbent was told to get with it. A university professor from the York Economics faculty published a report in which the N.D.P. was told that its economic platform was so outdated and old fashioned that no one could support it. One of my sources told me that Broadbent was so shocked that he took a double dosis of Geritol.

Here are some interesting figures about the health-costs in Canada. Hospital care, physicians' services and administration in that field cost the government in Ottawa \$478 per Canadian in 1979, \$543, in 1980, \$601 in 1981 and \$703 in 1982.

The Gallup Poll published its monthly report on the popularity of our political parties. Whatever goodwill Trudeau derives from his peace effort did not reflect in the popularity of the Liberal Party.

Mr. Mulroney is the undisputed favourite at the moment. It would be nice to hear from Mr. Mulroney once in a while about his opinion on political matters.

There is a bewildering intellectual disorder making the rounds, attacking millions of Canadians. The symptoms are a strange inclination to throw money away, and to eat and drink

one's turn to do so. It has something to do with a lottery called 6/49, and it seems to be contagious. Immunity occurs in higher income echelons, and thus far the pattern of distribution of the illness is much like that of the black plague which occurred in the medieval ages.

Let us look around in the world for a moment. China's premier is making a tour of this continent with a smile that could melt icebergs. It is pretty obvious what he wants. First of all he wants to make an end-run around the bear in Moscow, secondly he wants Taiwan, and thirdly he wants technology of help. You can do a lot of smiling for that.

The Chinese have, by the way, succeeded in getting their crime rate way down. They have followed a rather elementary but guaranteed procedure: round up the felons, prop them up against a wall and use them for target practice. Forget about legal entanglements and none of this rehabilitation nonsense! Bang, bang, bang that's the solution.

The Israeli position on Lebanon is beginning to change. There is new talk about unilateral withdrawal. Two explanations can be given for that: increasing economic toll, and the presence of American troops in Beirut. But then again, there are numerous voices in America who demand the setting aside of the Maronites

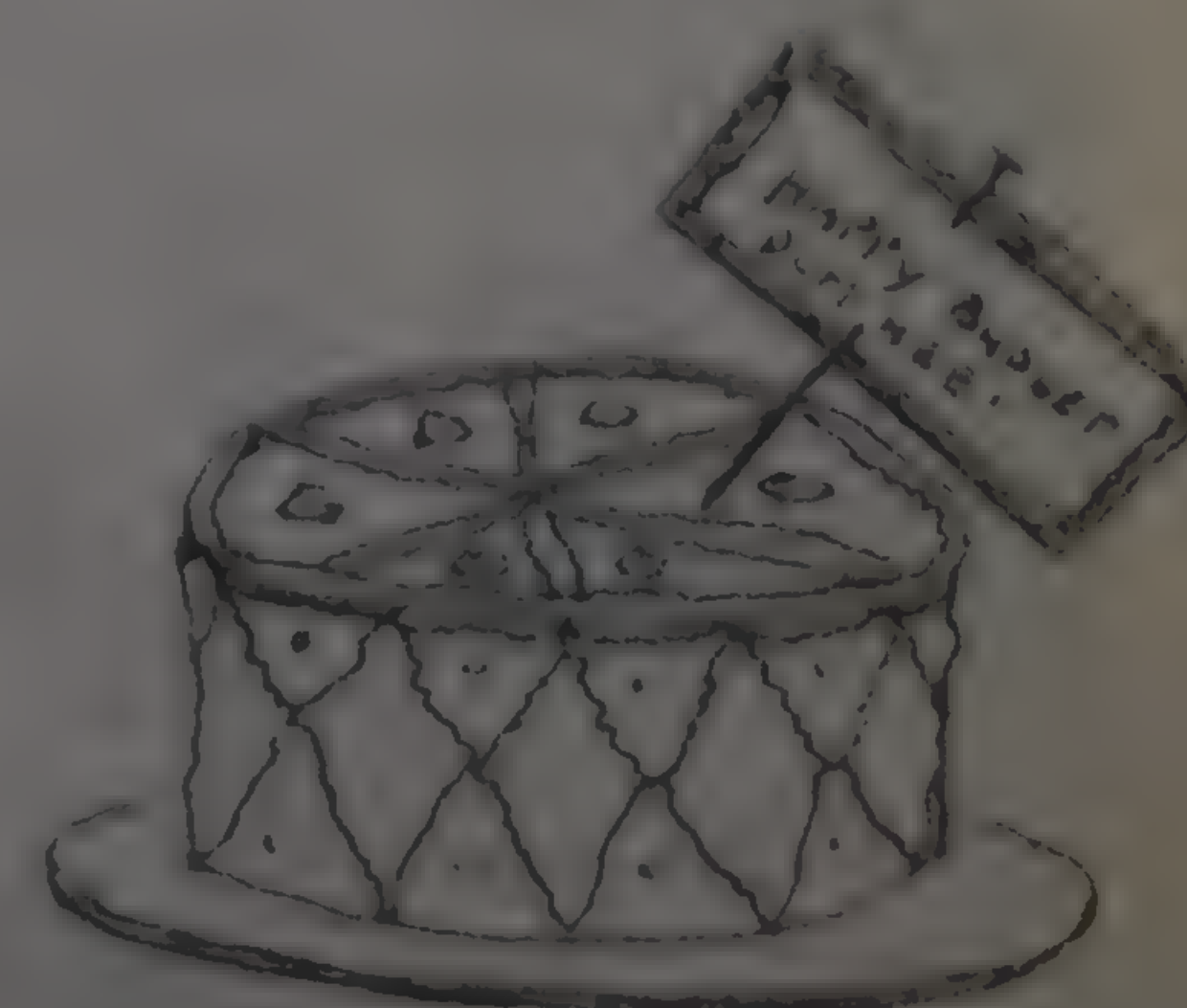
Carl D. Tuyt



The Danes moved very cautiously toward the right. In their last election they presented an absolute majority for the Conservatives who will have to form a coalition with some other party. Not a bad solution!

Candidates for the American presidency spoke in New Hampshire and all of them came out in favour of limiting acid rain. They do it every time. Less taxes and more welfare, a chicken in every pot and a Cadillac on every driveway.

In congregations across the land its budget time. I wish you all the blessing of a balanced budget and please, be nice to



your "dominee." Some of them get pretty uptight with (sometimes) unruly congregational meetings. So be nice, you hear!

Carl D. Tuyt

Classifieds

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Anniversaries	\$20.00
Obituaries	\$28.00
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Calvinist Contact

99 Niagara St., St. Catharines
ON L2R 4L3, (416) 682-8311

BIRTHS

BOS: With gratitude to God for his goodness, we announce the birth of our son, PETER ANTHONY, born December 8, 1983; 4th grandchild for Mr. and Mrs. C. VanderSpek, Embro, Ontario; 15th grandchild for Mr. and Mrs. Peter Bos, Barnwell, Alberta. Peter and Connie Box, R.R.#2, Goderich, ON N7A 3X8.

DE WALLE: Frank and Anne thank the Lord for entrusting to our care a son, SAMUEL LUKE, born on October 14, 1983. Happy grandparents are Johanna Dekens of Lethbridge and Sam and Wetske deWalle of Calgary. 904-21 St. S., Lethbridge, AB T1J 3K9.

MULDER: With joy and praise to God, we, Harry and Jane thank our heavenly Father for entrusting to our care the precious gift of a son, DEVIN JONATHAN, born December 23, 1983, weighing 8 lbs. 7 oz. Proud first-time grandparents are Mr. and Mrs. Ben Vermeer of Lowbanks and Mr. and Mrs. John Mulder of St. Catharines. 1274 Marygrove Circle, Ottawa, ON K2G 2G9.

ORMEL: Dick and Liz (nee Van Rooyen) thank God for the safe arrival of their first child, NICOLE ELIZABETH, born December 18, 1983 weighing 8 lbs. 7 1/2 oz. Grandparents are Mr. and Mrs. Henry Ormel of Vineland, Ont., and Mr. and Mrs. Henry Van Rooyen of Beamsville, Ont. Great-grandparents are Mevr. W. Navis-Vriesen of Dinxperloo, Holland, Mr. and Mrs. D. Van Rooyen of Chatham, and Mr. and Mrs. Walter Klooststra also of Chatham, Ont. 27 Victoria Ave., P.O. Box 283, Jordan Station, ON L0R 1S0.

Congratulations and Best Wishes!



Announce the birth of your son or daughter in C.C. Classifieds and we will send you a **FREE COPY** of **CHRISTIAN PARENTS** by Hans Zegerius (an \$8.95 value)

ANNIVERSARIES

Bullenpost Waterford
1944 January 27 1984
"Children are a heritage from the Lord... Happy is he who has his quiver full of them. (Psalm 127:3,5). We rejoice with our parents.

LUIT and FRIE MIEDEMA
(nee Haagsma)

with this special day, their 40th Wedding Anniversary. We thank God for sparing them for each other and for us, their children and grandchildren. We pray that God will continue to bless them and help them in the years to come. Love from us all.

Ankie & Jack Boetsma, Wayne, Leonard, Timothy, Faye, Sara, Aimee — Port Dover

Ann & John Racher; Adrienne, Philip, Melody — Cambridge

Doug & Susan Miedema, Steven, Lori, Jeffery, Shane — Simcoe

Joyce Miedema; Jeremy, Jordan, Jolene, Travis — Waterford

Davis & Trudy Miedema; Ryan, Joel, Kristin, Aaron — Waterford

Ettie & Ed Wybenga; Angela, Tara, Peter, Adam — Hagersville

Leo & Ann Miedema; Matthew, Bradley — Embro

John & Audrey Miedema; Brandy — Waterford

Mary & Ralph VanBentham; Melissa, Cassandra — Fisherville

Jenny & Brian — Waterford

Lloyd Junior — Waterford

George at home with the Lord, 1983.

Open house to be held, D.V., Friday, January 27, 1984, 7:30-9:30 p.m. in the Fellowship Hall of the Ebenezer Chr. Ref. Church of Jarvis.

Best wishes only, please. Home address: R.R.#5, Waterford, ON N0E 1Y0.

Rinsumageest, Sarnia
Friesland Ont.
1944 January 25 1984

With praise and thanksgiving to the Lord, we are happy to announce the 40th Wedding Anniversary of our dear parents and grandparents,

JOHN and INA VANDERVEEN
(nee VanDyk)

It is our prayer that God may continue to keep you in his care and to bless you with many more years together in health and happiness.

Our love and congratulations Mom and Dad, Beppe and Pake from:

Helen Laanstra; Sean, Christina — Sarnia

Cathy & Gerrit Hultink; Jason, Julia — Peterborough

Tina & Greg Hookey; Gina, Joel — Sarnia

Sylvia & Jerry Wyant; Jeremy, Jennifer — Sarnia

Open house will be held from 2-4 p.m. on January 28, 1984 at the 2nd Chr. Ref. Church, Sarnia.

Home address: 85 Minto St., Sarnia, ON N7S 2R6.

50 years is a long time.

Couples whose fiftieth, fifty-fifth, or sixtieth Wedding Anniversary announcement appears in *Calvinist Contact* now have the opportunity to place their picture in the family announcement section of the Classifieds free of charge. Pictures submitted may be in either black and white or colour but should be very clear to reproduce properly. Contact the advertising department for further information.

OBITUARIES

On January 2, 1984, the Lord called home our faithful member, ANTOINETTE BOSECKE. May our heavenly Father sustain and comfort her husband and children in this time of grief. Maranatha Church Ladies Society, "The Lord is our Banner." Edmonton

OBITUARIES

The Lord took unto himself at the St. Catharines General Hospital,

HENRY DE HAAN

on Saturday, January 7, 1984, in his 75th year, late of the Niagara Retirement Manor, 398 Vine St.

Dear father of Kathy Eastman — Hamilton Jackie & Bill Bruinsma — St. Catharines

Diane Hagan — Calgary

Alice & Dirk Staring — Toronto

Also survived by 10 grandchildren, five great grandchildren, two brothers and five sisters.

Predeceased by his first wife Frouwina in 1953 and his second wife Emmy in 1982 and a grand-daughter Frances Hagan in 1982.

Funeral service was held from the Hulse & English Funeral Home to the Maranatha Chr. Ref. Church, 301 Scott St., on Tues., January 10, 1984 at 11 a.m. with Rev. Daniel de Groot and Rev. John Van Dyk officiating. Interment was in Victoria Lawn Cemetery.

We mourn with Janette and Rem Koolstra and their family the death in The Netherlands of Janette's brother

PIER FEDDEMA

on December 18, 1983 and her brother-in-law

PIET NICOLAI

on January 7, 1984.

We pray that the grieving family may be renewed in courage and in hope through Christ's unfailing promises and steadfast love.

Congregation, Waterloo Christian Reformed Church.

On the Lord's Day, December 18, 1983, the Lord called home,

MARTEN REENDERS

In his 90th year.

He was pre-deceased by his wife Grace also on the Lord's Day, May 23, 1982.

We thank the Lord for memories of christian, praying parents.

Kornelis & Alice Reenders — Chino, Calif.

Pearl Stoter — Winnipeg, Man.

Elsie & Robert Bolt — Thunder Bay, Ont.

Harmina & Ray Themmen — Winnipeg, Man.

George & Lois Reenders — Winnipeg, Man.

One sister in The Netherlands, 17 grandchildren and 18 great-grandchildren.

Funeral services were held December 21, 1983, in the Kildonan Chr. Ref. Church of Winnipeg with Rev. A. Groen officiating.

"I will lift up my eyes to the hills from whence does my help come? My help comes from the Lord who made heaven and earth" (Psalm 121:1).

PERSONAL

28-year-old sincere christian lady would like to meet sincere christian man. Quiet and reserved, but outgoing. Please send photo and letters to box 4787, Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R 4L3.

ACCOMMODATION

2 roommates wanted to share 3 bedroom apartment near McMaster University and major highway. Contact Tina Stuijvenberg at 522-3157 or 526-2600 or write to 918-981 Main St. W., Hamilton, ON L8S 1A8.

FOR SALE

Forsale in Florida

1976 Maraude Travel Trailer, 28 feet, in good condition. Fully furnished, just bring your blankets. Bradenton area. U.S. \$5500.00. Phone 519-638-2411 or write: Mr. J. Curl, 1520-8th Ave., W., Palmetto, FL 33661.

HELP WANTED

Childcare worker to live in a residential treatment home for boys in Ottawa. Please send resume in writing to: Grand River View Homes, 26 Elvina Dr., Ottawa, ON K1J 7L1.

HELP WANTED

Experienced hardman for 70-80 cow modern dairy operation in Southern Alberta within easy distance of C.R. Church. Wages negotiable. Phone 403-395-2106.

Knight Publishing Limited

invites applications for a new position involving

PROMOTION AND SALES

for its weekly publication, *Calvinist Contact*. Experience in magazine promotion and circulation is an asset. Self-motivation and knowledge of the Reformed community is essential.

Send resume and inquiries by February 29, 1984 to

Keith Knight

Knight Publishing Limited

99 Niagara St., St. Catharines, ON L2R 4L3

Redeemer College

requires an

Assistant in Student Affairs

Redeemer College is looking for a very special person to take charge of all matters relating to student life, including housing, counselling, problem solving, supervision of Student Affairs Office, student employment, intramural and extramural activities, etc.

Ideally, the person who will be appointed to this strategic position will possess:

- a strong commitment to the reformed faith
- experience in counselling and administration
- an easy and natural rapport with young people
- a college/university degree or its equivalent

The application deadline closes when an appointment has been made. Interested applicants are invited to respond as soon as possible by contacting:

Rev. Henry R. DeBolster, President

Redeemer College

467 Beach Boulevard, Hamilton, Ontario L8H 6W8

Phone: (416) 549-8024

REDEEMER COLLEGE

invites applications for the half-time position of

Registrar of Admissions and Records

The position could be combined with other administrative and/or teaching duties at the College and thus turn into a permanent full-time position. The candidate is expected to hold the Bachelor's degree, to have experience at educational institutions, and to subscribe to the Reformed Christian basis of the college. Administrative ability and experience will be an asset.

Applications are also sought for a full-time faculty position in

Social Work

This appointment is subject to budgetary approval. Applicants should hold the doctorate or its equivalent in related experience, and should be committed to pursuing scholarship on the basis of a Reformed Christian perspective.

Application for either position should be made to:

Dr. Wytse van Dijk, Acting Dean

Redeemer College

467 Beach Boulevard, Hamilton, Ontario L8H 6W8

FOR RENT

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catering. Lots of restaurants close
by. Phone Toronto 223-4012 or 705-
635-2880.

Chalets from \$55.00

TEACHERS

BELLEVILLE: Belleville District Christian School invites applications for an immediate opening in Kindergarten. Please forward letters of applications to: Martin Van Dyk, principal, R.R.5, Belleville, ON K8N 4Z5. Phone: (613) 962-7849 or (613) 962-2098.

OTTAWA: The Ottawa Christian School, an inter-denominational school with K-8, is in need of a teaching principal for the '84-'85 school year. Please submit application and resume to: Mrs. Elsie Klassen, principal, 2191 Benjamin Ave., Ottawa, ON K2A 1P6 or call: (613) 722-5836 (school).

Surrey: The Surrey campus of John Knox Christian School will be needing a grade 3 teacher for April-June, 1984. In addition, applications are being accepted for a grade 6 teacher for the 1984-85 school year. Send applications to the Education Committee, John Knox Christian School, 9115 160th Street, Surrey, BC V3R 4N4.

TEACHERS

Fraser Valley Christian High School serving several communities in the eastern and southern part of the Greater Vancouver Regional District, providing Christian education for 340 students in grades 8-12 will need a

principal

beginning August 1, 1984.

Send application, resume, transcripts, and teacher certificate to: Search Committee, 15353-92nd Avenue, Surrey, B.C. V3R 1C3.

For further information contact: F. Herfst, Principal 604-581-1033.

The Society for Christian Education in Southern Alberta will be opening a new elementary school in Taber, Alberta, September 1984. With a projected enrollment of 60 students in Kindergarten through grade 6, we require 2 teachers plus a teaching principal. If you are interested in becoming part of a fast growing Christian School Community, we invite you to apply now.

Please direct all correspondence to:

Mr. H. Konynenbelt
802 6th Ave. N., Lethbridge, AB T1H 0S1
Phone: 403-327-4223 (school) or
403-328-7195 (home)

Applications are now being received for the position of

Teaching Principal

at the John Knox Christian School in Mississauga (Clarkson), Ont.
beginning September, 1984.

The school is looking for a person with proven teaching leadership and administration ability. The applicant should be able to articulate a clear biblical and reformed perspective on Christian education. Please submit a resume and letter of reference along with academic qualifications to the Education Committee of the Board.

c/o Jim Bootsma

1367 Shadowa Rd., Mississauga, ON L5H 2N6
Phone: (416) 274-6842

EDMONTON Christian Schools

Our system is now inviting inquiries and applications for teaching positions for the next school year. Possible openings will be in

elementary
intermediate
junior high
senior high

The four schools in our system have a diversified teaching staff, teaching students from grades K-12, with the added service of a curriculum coordinator.

This, combined with a progressive board, challenging and supporting the teaching staff to work out an educational experience which more clearly reflects Christ's claim on all of life and creation, allows for personal and professional growth.

The Education Christian School community, with over sixty teachers, continues to plan for good facilities, positive working conditions and an attractive salary schedule. Educators interested in joining a community which seriously reflects open its educational perspectives, are invited to contact:

H.P. Visscher

14345 - McQueen Road, Edmonton, Alberta T9N 3L5
Tel: (403) 455-8515

TEACHERS

"WET"

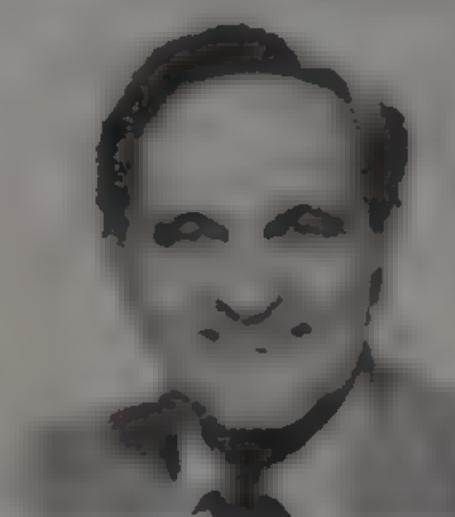
Right now it's raining in B.C. and you could be here ... Challenged as principal of the Langley Christian School ... or you could stay where you are. How dry!

Qualified applicants with reformational world and life views, master teacher credentials and a commitment to the development of Christian education sought for principalship for 1984/85 school year.

The Langley Christian school is a growing community of 200 plus students from K to 7. Submit applications stating professional qualifications, experience and references to:

Langley Christian School
21789-50th Avenue
Langley, BC V3A 3T2
(604) 533-2222

REAL ESTATE



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Phone: (519) 482-9849

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as on-going operation with cattle, quota, machinery included. Free stall barn, alley scrapers with pump, 2x4 parlour, 681 Ltr Pool; 163317 Ltr MSQ. Excellent location.

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Orono, ON L0B 1M0
(416) 983-5915

Events

Calendar

Feb. 3, 4, 5 Institute for Christian Studies hosts a weekend conference for university and college students on the theme "Thinking Biblically." \$20 registration fee. For more information contact: The Institute for Christian Studies, 229 College St., Toronto; (416) 979-2331.

Feb. 10 Organizational meeting of a Ref. Chr. Business and Professional Association; at Redeemer College, Hamilton at 10 a.m., Dr. James Payton of Stratford CRC guest speaker.

Feb. 25 Andre Knevel organ recital at Welland Avenue United Church at 8 p.m.

Next Issue

Dated	Mailed	Deadline for classified ads	Deadline for other advertising
Fri Jan 27	Thurs Jan 26	Thurs Jan 26 8:30 a.m.	Wed Jan 18 5:00 a.m.
Fri Feb 3	Tues Jan 31	Thurs Jan 26 8:30 a.m.	Wed Jan 25 8:30 a.m.
Fri Feb 10	Tues Feb 7	Thurs Feb 2 8:30 a.m.	Wed Feb 1 8:30 a.m.

ICS Faculty Lecture Series

PERSPECTIVE FOR TODAY

January 26 Bernard Zylstra

"Nuclear Arms and World Peace"

February 23 Thomas McIntire

"God's Work in a Secular Age"

March 29 Calvin Seerveld

"Changing Images of the Crucifixion"

Time of each lecture: 8 P.M.

Location: Institute for Christian Studies
229 College Street, Toronto

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(416) 429-2224 or (519) 672-3161

Devotions

A Gardener's delight

Rooted In God, Parables

from the Garden, Marcia Hollis, The Anglican Book Centre, Toronto, Ont.; \$5.95. Berta Hosmar, Whitby, Ont.

"Rooted in God, Parables from the Garden," is a delightful book. The author, Marcia Hollis, has dug into her experiences with soil and roots, leaves and blossoms, flowers and weeds, and uses these as parables for spiritual lessons about God and His children.

The book is written with a light touch and offers deceptively easy, often amusing, reading.

The various chapters, like: Roots, The Compost Heap, Garden Posts, The growing "Time," and fifteen others, first discuss regular gardening and its problems, and as such would interest any lover of gardening then go on to ponder about God's ways with His people.

The chapters are refreshingly short and to the point and often end with an appropriate poem or quotation.

This book could be used with your evening devotionals. It gives you a chance to dig through it and it should be read slowly. Let it be a constant reminder in your garden, home, and life.

Missionary work in China yielded results

TORONTO, Ont.

Protestant missionary endeavour in China was certainly no failure, according to Dr. J. Hudson Taylor III, general director of Overseas Missionary Fellowship (OMF) and great grandson of J. Hudson Taylor, founder of China Inland Mission, predecessor of OMF.

Even though foreign missionaries have been barred from mainland China since 1951, recent reports indicate that missionary labours of the past provided a base from which a vibrant church has developed, he maintained.

Taylor, speaker at a missionary convention here, paid tribute to the group of fourteen missionaries which left from Toronto in 1888 as the first band of North Americans to go to China under the China Inland Mission. His great-grandfather accompanied that group of two Americans and twelve Canadians who left 95 years ago to be the first of a great company of missionaries from this continent to serve under that agency.

Pessimistic evaluation

Critics of missionary and evangelization endeavours have sometimes suggested that the years of Protestant work in China had yielded few enduring results and that the Chinese church had quickly folded after the Communist takeover in 1949. As late as the summer of 1979, a Protestant missions executive wrote that "organized

Christianity in the People's Republic of China, as far as we can see, has disappeared."

Taylor pointed out that the Chinese government itself has contradicted that pessimistic assessment. In a confidential document sent to Communist Party members, the Central Committee told them that the Red Guards had "used violence to solve religious questions and as a result religious activities were dispersed in secret where they enjoyed some expansion."

25 to 30 million Christians

The report maintained that "at Liberation (1949) there were 2,700,000 Catholics and now there are more than three million. At Liberation, there were 700,000 Protestants, now there are three million."

The government concedes, Taylor pointed out, that there are now four times as many Protestant Christians in China than there were 35 years ago. He added that government estimates of their number were obviously far too low. Reliable estimates, he maintained, placed their numbers from 25 to 30 million.

Citing the situation in Honan province, where he was born, he said that in each of fifteen of the province's 111 counties, there were over 100,000 Christians — more than one and a half million in those counties alone.

Careful estimates of the Christian population of Honan province, he added, placed the

number at about 150 million — more than the government's estimate for all of China.

Some communities reported that 70 percent of their members were professing Christians, and party officials complained that Communist party members were converting.

At the height of missionary endeavour 60 years ago, Taylor stated, China was the largest mission field in the world. In 1926, for instance, it was estimated that there were about 8,000 Protestant missionaries in the nation. By 1951, none remained.

Chinese Christians can teach lessons

The church which had been established as a result of the labours of missionaries and Chinese Christians has stood the test, Taylor maintained. He suggested that the Christians in China now had lessons to teach the descendants of those missionaries. "We now have far more to learn from China than they have from us," he stressed.

He was especially critical of the superior attitude of those from the West who "want to catch the next plane to Peking and show them how to evangelize."

"They have learned the truth of scripture that 'except a grain of wheat fall into the ground and perish, it abides alone'," he contended. "Some of them, through incredible suffering, have learned lessons we have not."

The best possible missionary assistance which Western Christians can give China at this time, Taylor suggested, is



Chinese portrayal of the annunciation of the birth of Christ to shepherds in the fields of Ephrath.

prayer for the nation and its intrepid Christians.

The Chinese experience of our time, he contended, is eloquent testimony that no

earthly power can eliminate God's work and that truth burns brightest where the fire is hottest.

Reproduced from World Evangelization, December, 1980, p. 10.

Smedes has big year in magazine's annual book poll

PHILADELPHIA (EP) — It isn't often that an author places two books in the top 25 of Eternity's Annual Book of the Year poll, especially when he is a professor of ethics. But this year Lewis B.

Smedes of Fuller Theological Seminary took Book of the Year honors for his *Mere Morality* (Eerdmans) and placed a second book, *How Can It Be All Right, When Everything Is All Wrong?* (Harper & Row) in the top 25.

For the past 25 years, Eternity Magazine has been polling its reviewers, editors, and writers each fall to determine the book most significant for America's evangelicals published in the preceding year. This year 1490 ballots were returned, with *Mere Morality* garnering 58 votes to win top honors.

It was, however, the closest balloting since 1978. Close behind in second and third place were *God, Revelation and Authority*, Vol. VI by Carl F.H. Henry, and *Nuclear Holocaust and Christian Hope* by Ronald Sider and Richard Taylor. Two publishers — Eerdmans and Zondervan — shared Publisher of the Year honors, each placing six books in the top 25. Zondervan's most often mentioned book was *Biblical Authority* by John Woodbridge.

LET'S PLAY CHESS

Editor: Pete Layer

SECOND SERIES OF PROBLEMS IN JANUARY

PROB

#991

H. Faust

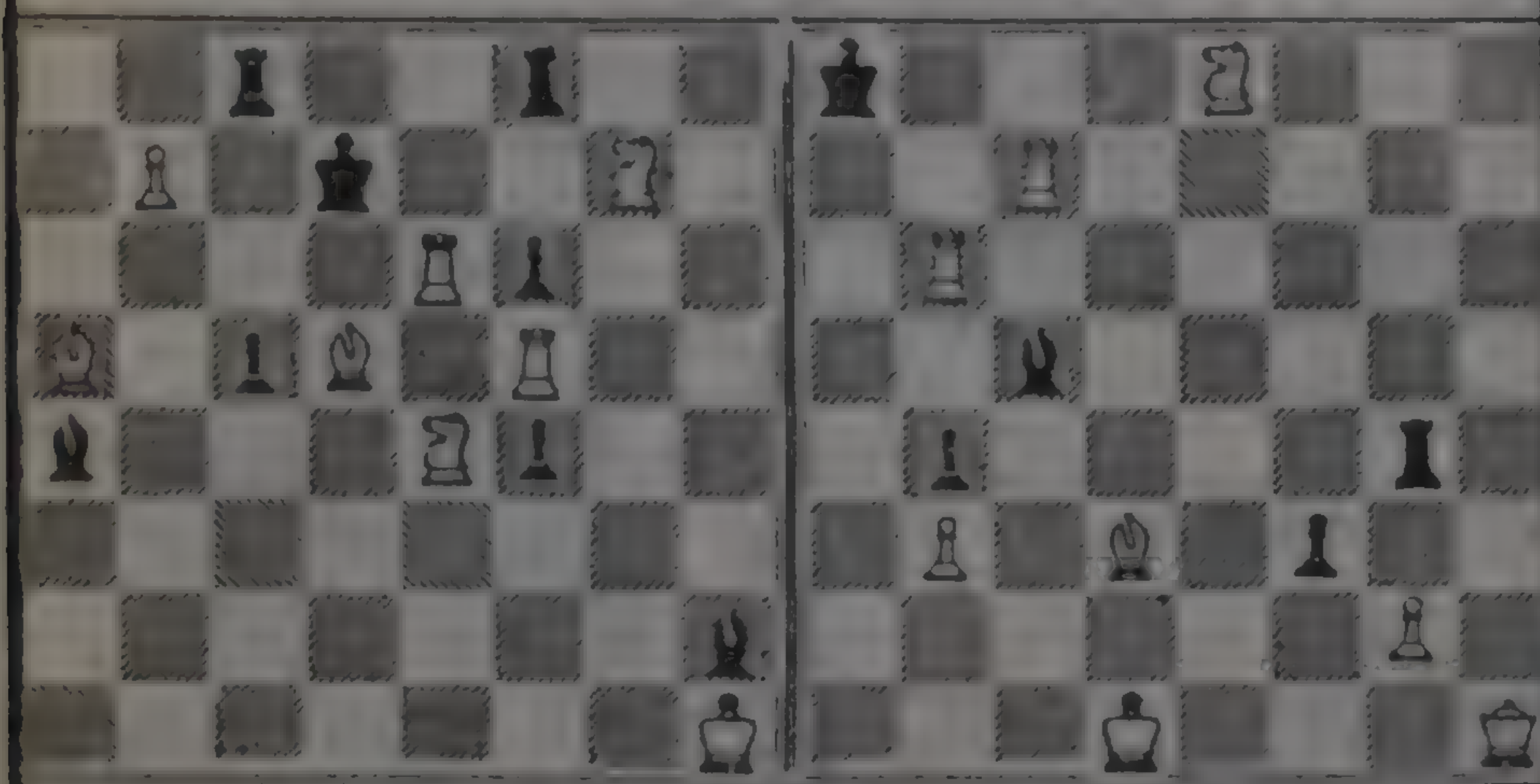
A. De Boel

Central Europe, 1953

Holland, 1967

8

5



8

3 mover 3 pts.

8

2 mover 2 pts.

Notes

1. The authors featured this week concentrated on showing an idea simply, without many complicated variations. Enjoy these positions as they are. Can you compose problems too? Send them in and they may get published.

2. Please give the key, threat and "all" variations to #991 and the key and threat, if any, to #991.

3. The deadline for the January problems, #991 is February 20th for solutions bearing an Ontario postmark and February 27th for all others.

By Grace Through Faith

by Remkes Kooistra

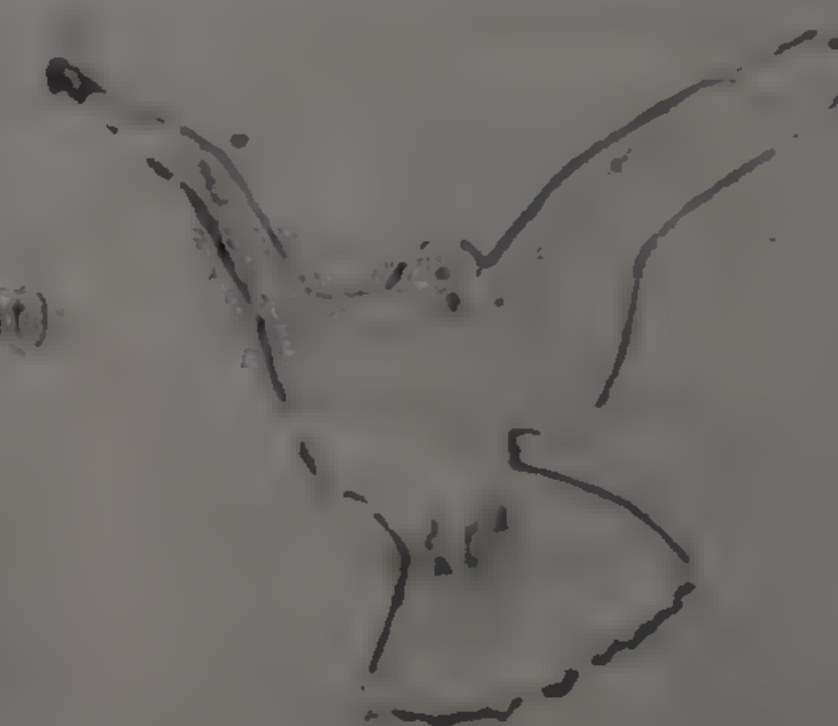
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L2R 4L3

Dutch

Knelpunten bij 'Samen op weg'

K. Runia
(Centraal Weekblad)

De laatste twee weken schreef Dr. Klaas Runia hoe er de laatste tijd in de kerkbladen veel over Samen op Weg wordt geschreven. Hij vestigde onze aandacht op zeven knelpunten die serieus onder ogen genomen moeten worden. Hier volgen de laatste drie punten.

Verschillen in kerkstructuur/organisatie en kerkorde

In grote lijnen hebben beide kerken een soortgelijke structuur.

Beide zijn presbyteriaal-synodaal van structuur. Dat wil zeggen, de leiding/regering van de kerk ligt in handen van een college van ambtsdragers (waarbij er naast de predikant ook ouderlingen en diakenen zijn) en de meeste vergadering van de kerk-als-geheel is de synode. Plaatselijk hebben beide kerken een kerkeraad, regionaal een classis, provinciaal een particuliere synode (afgekort: PS) of een provinciale kerkvergadering (afgekort: PKV) landelijk een generale synode.

Toch zijn er wel degelijk ook verschillen en die gaan soms vrij diep. Ik noem zo maar een paar dingen.

Niet alleen lopen de classicale grenzen nogal verschillend, maar een hervormde classis functioneert in verschillende opzichten ook anders dan een gereformeerde. Dat geldt nog sterker op provinciaal niveau.

De PKV is veel meer een bestuurslichaam dat van bovenaf toezicht houdt op de kerken in de provincie. Het heeft ook een eigen bureau met eigen functionarissen. In de Hervormde Kerk hebben het moderamen van de synode en de secretaris-generaal veel meer 'macht' dan in de Gereformeerde Kerken.

Het is bijzonder te betreuren dat men juist de laatste tijd bezig is om die macht nog te vergroten, terwijl men heel goed weet dat dit de gereformeerden zwaar op de maag ligt. Verder is een kerkvoogdij toch heel wat anders dan een commissie van beheer. De eerste heeft ook weer veel meer 'macht' dan de laatste. De kerkvoogd heeft zelfs een aparte ambtelijke status: hij is ouderling-kerkvoogd.

Als men beide kerkorden vergelijkt, dan zijn er heel wat verschillen. Ook dat zal uitgezocht moeten worden, willen we werkelijk Samen op Weg kunnen gaan.

Verschillen in theologische opleiding

Het is bekend dat we elk onze eigen theologische opleidingen hebben: de Hervormde Kerk aan de rijksuniversiteiten, de Gereformeerde Kerken aan de Vrije Universiteit en in Kampen.

Dat is op zichzelf niet zo erg.

Wat echter wel moeilijk is, is dat die opleidingen er heel verschillend uitzien. Ik kan er nu niet diep op ingaan, maar ik noem alleen maar het feit dat de theologische faculteiten aan de rijksuniversiteiten, tweeërlei hoogleraren hebben: staats- en kerkelijke hoogleraren, en dat

men naast het universitaire examen (waar men de graad door verkrijgt) een kerkelijk examen heeft.

Er bestaat al jaren een commissie die deze zaken zal bespreken, maar voorzover mij bekend 'slaapt' deze commissie ook al jaren. Waarschijnlijk omdat het allemaal zo moeilijk en ingewikkeld is.

Niet-theologische factoren

We hebben als kerken allebei onze eigen geschiedenis achter ons liggen. In de honderdvijftig jaar dat we gescheiden van elkaar hebben bestaan, hebben we onze eigen ervaringen opgedaan. Dr. R.J. Mooi, de

secretaris-generaal van de Hervormde Kerk, heeft dat enige tijd gelden onder woorden gebracht door te spreken van 'hervormd kerkgevoel.' Anderen hebben er daarna op gewezen dat je zo ook van een 'gereformeerd kerkgevoel' kunt spreken.

Het is uiteraard moeilijk om deze dingen onder woorden te brengen. Ze zijn daarom ook nauwelijks bespreekbaar. Maar ze zijn er daarom wel degelijk. Zoals elk gezin z'n eigen sfeer en z'n eigen spelregels, gevoelswaarden kent, zo geldt dat ook van kerken. Zelfs in versterkte mate, omdat kerken groter en ouder zijn.

De moed opgeven?

Als er zoveel knelpunten zijn, zou je dan de moed ten opzichte van Samen op Weg maar niet opgeven?

Het is opvallend dat de meeste mensen in beide kerken het daar toch niet mee eens zijn. De Nipoenquête, uitgevoerd in opdracht van de NCRV, heeft uitgewezen dat weliswaar ongeveer een kwart van de leden van beide kerken weinig voelt voor Samen op Weg, maar dat een ruime helft vindt dat de beweging toch door moet gaan. Ook beide synodes zijn in grote meerderheid van mening dat het door moet gaan.

De laatste combi-synode heeft zelfs een bepaald schema

Vervolg op pag. 18...

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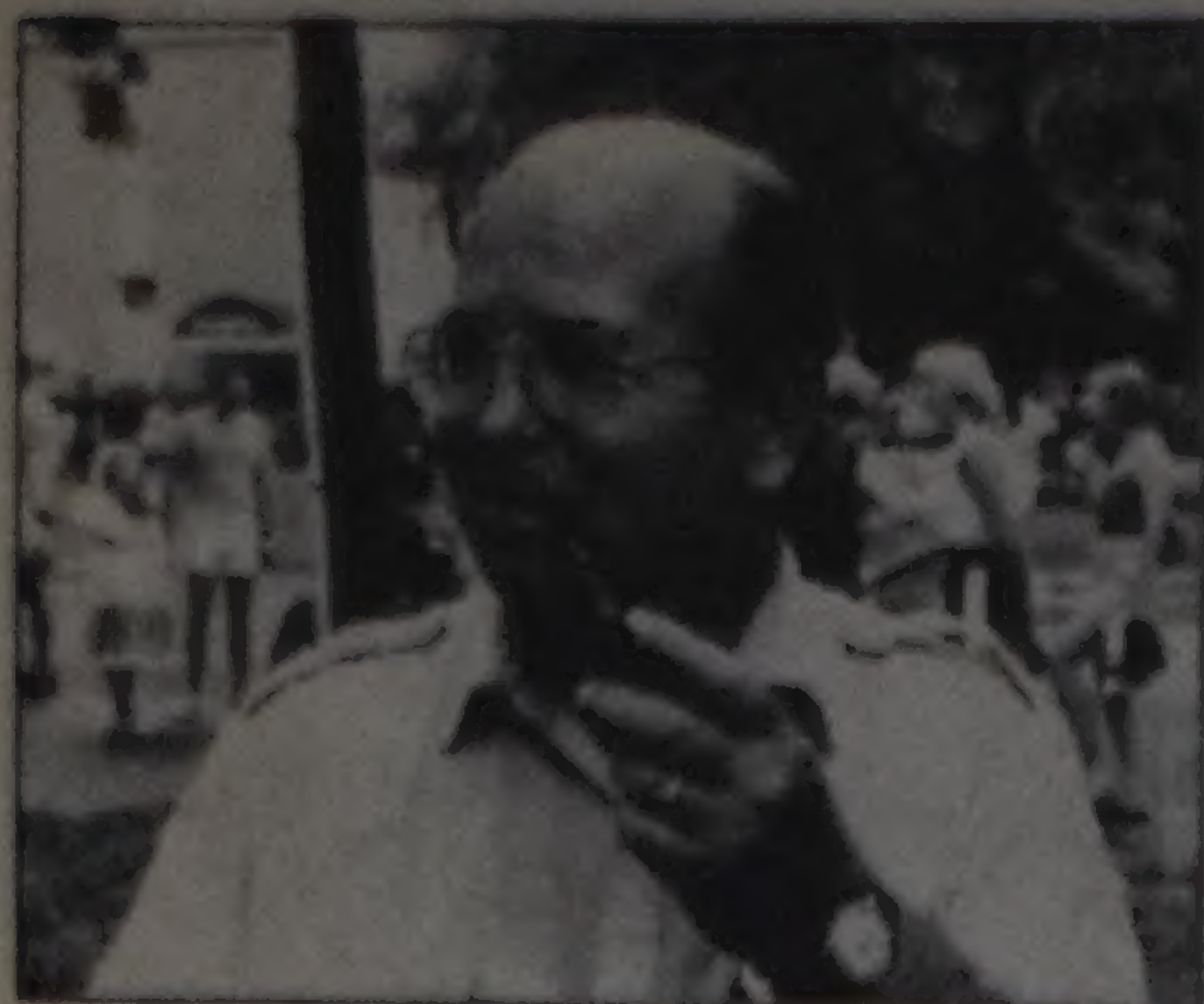


Multiculturalism
Canada

Multiculturalisme
Canada

Canada

Dutch



Herman de Jong

Nadat ik mijn voor de tijd van het jaar ongewone verhaal verteld heb, blijf ik nog even rondhangen in de school. Alle klassen zijn rustig aan het werk, dus zwerven er geen leraren rond om praatjes mee te maken.

Ik kom terecht in het domein van de schoolschoonmaakster, een flinke meid, want de school lijkt me brandschoon. Je krijgt oog voor die dingen als je met een Hollandse dame getrouwd bent.

Heel onbescheiden kijk ik in de kasten. Ordentelijke stapels schoolbenodigdheden geven de indruk dat deze school jaren vooruit kan. Het hoofd der school koopt zeker grote partijen om zodoende wat meer korting te ontvangen. In één der kasten vind ik stapels proefwerk-schriften van de achtste klas. Meer dan 20 jaargangen.

Ik stel me voor dat hoofden der scholen nogal eens inlichtingen moeten geven over vroegere leerlingen. "Kunt U even nagaan of onze sollicitant ze allemaal op een rijtje heeft?" "Natuurlijk, een momentje!" 't Hoofd op een draf naar de "janitor's room" ... 's kijken, het 1960 stapeltje ... daar istie al: slordig schrijven, veel onvoldoendes, proefwerken niet voltooid. Terug naar de telefoon: 't lijkt me niet veel soeps, meneer ... maarre ... misschien is Uw sollicitant een laatbloeiër!

De rechercheur wordt in me wakker. 'k Ga de 1957 klas eens vergelijken met de 1980 klas. Want daar houdt het op: dit hoofd heeft misschien het hele mikkie van de laatste 2 jaren al op een computer. Ik leg de stapeltjes schriften naast elkaar op de werktafel van mevrouw de schoolschoonmaakster. Ook vind ik een hoog krukje, zoals je die in bars aantreft. Ambtshalve moest ik die vroeger natuurlijk wel eens bezoeken. 'k Zeg het maar even ...

1957 ... Kraak, Dekker, Flietstra, Van Veller, Dorgeloos. De onderwijzer is een zekere Ploegstra. Tjonge, wat schreven die luitjes keurig. Netjes op het lijntje en al de t's, de k's and de l's evenwijdig gericht. Door de iets slordiger geschreven proefwerkjes een fikse haal, aangevuld met des meesters aanmerkingen, zoals: ben jij eigenlijk wel wakker geworden? deze rotzooi kijk ik niet na, doe het maar over ... volgende keer moet je zo'n bende 50 keer overschrijven ... ben je bezig een nieuwe vorm van schrijven uit te vinden lieverd? ... Deze Ploegstra moet wel de Dokkumer Kweekschool hebben afgelopen voor hij emigreerde.

Waar anders in Nederland genoot men een snaakse onderwijzers-opleiding?

Leuk, dat de proefwerken bijna alle bestaan uit rijtjes namen. Dat doet me vertrouwd aan. Het memoriseren van feitjes werd 25 jaar geleden wel eens verward met het aanbrengen van verstand. Men dacht toen: Je kunt toch pas logisch denken als je de feiten op een rijtje hebt? Het denk-proces is toch het verbinden van twee of meer gegevens?

Van Halsema's onthullingen

Onderwijs vernieuwing

Logisch denken komt later wel ... of nimmer.

...

Benieuwd ben ik naar de Bijbelse Geschiedenis proefwerken. Ik blader door een keurig schrift. Ploegstra had blijkbaar de gewoonte om elke Maandagmorgen te overhoren. Net als vroeger. Je kon toen die lekkere kleine Bijbelse Geschiedenis boekjes zo mooi meesmokkelen naar de kerk. Als vader begon te knikkebollen-altijd van de warmte, nooit vanwege een droge preek- en de ogen sloot, ging het boekje open. Weldra ontdek ik Ploegstra's onderwijs-methode. Hij ging cumulatief te werk. In september stelde hij elke week tien vragen. In januari waren het er al 40 geworden. Tegen de maand mei tussen de tachtig en honderd. Hij liet zijn leerlingen stevig repeteren. Ploegstra wist heel goed dat het "een keer geleerd, altijd geweten" niet opging. Veel meer wist hij dat het "een keer geleerd, direct weer vergeten" een meer menselijke eigenschap was.

Ik sta verstomd als ik ontdek dat vele antwoorden me niet bekend voorkomen. Ploegstra ging zeer nauwkeurig te werk en putte tot op de bodem van elk Bijbels verhaal. Ik ben al op zoek naar potlood en papier om kleinzoon Karel'tje's Bijbel kennis na schooltijd te onderzoeken. Vlug schrijf ik een rits namen op: Zilpah ... Laban ... Padanaram ... Luz ... Azonizedec ... Lachish ... Eglon ... Allonbachuth (nou moet je toch ophouden) ... Kadeshbarnea ...! Wel even zorgdragen dat ik zelf de Concordance eerst even raadpleeg. Zal Karel'tje wel denken: die Opa toch ... een halve dominee.

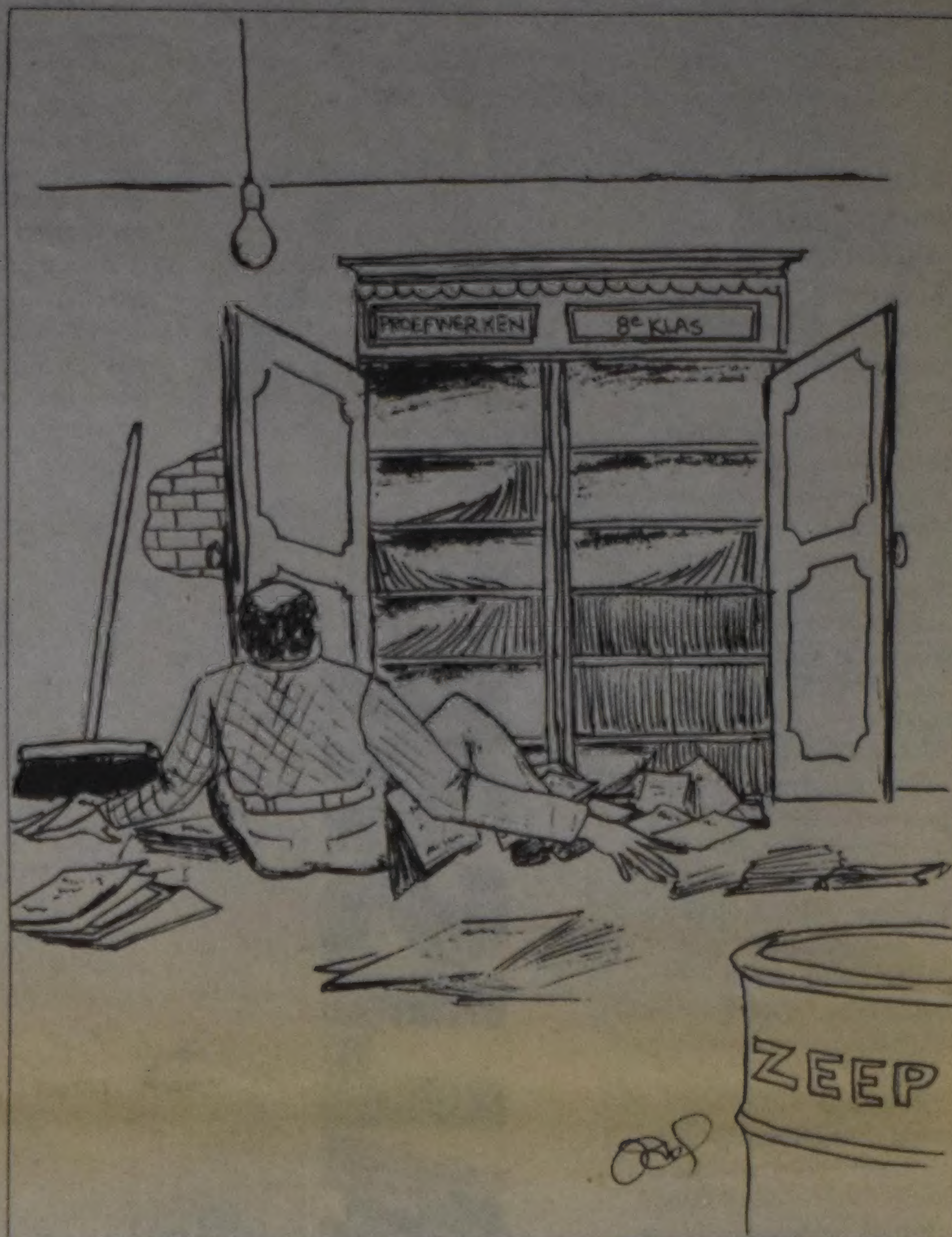
Ik kijk op mijn horloge. Tjonge, ik mag wel voortmaken ... 'k moet ook nog naar de hout handel ... Marietje zal toch niet op me wachten met de koffie?

...

Gauw een stapel 1980 cashiers doorbladeren. Ho, ho, wat is dat? Direct zie ik het verschil. Over het algemeen is het schrijven van deze kinderen oneindig veel slordiger. De letters vliegen alle kanten op. Het blauwe lijntje kreunt van eenzaamheid. Sommige leerlingen schreven zelfs met stompe potloden. Ik ben blij dat ik niet in de schoenen van de onderwijzer stond om dat gekrabbel te ontcijferen.

De Bijbelse Geschiedenis proefwerken zijn moeilijk te vinden in deze verwarde schriften.

Onderstreepte titels zijn er niet meer bij, men begint zo maar ergens. Ook geen rijtjes namen waaraan je de vakken kunt herkennen. Daar vind ik er een. Toch wel een groot verschil hoor. Deze test blinkt uit door taalfouten, die bovendien niet eens door de onderwijzer verbeterd zijn, laat staan twintig keer uitgeschreven door de leerling. Geboeid lees ik de antwoorden en merk al ras dat



deze leerling er zijn eigen mening op na houdt. Zal ik U eens een paar antwoordjes vertalen, inclusief de taalfouten?

"Ik denk dat David die rus niet mog doden. Hij moes naar hem gegaan zein om hem van Got te vertellen. Je mag toch niet zo maar een viand vermoren?"

"Saul was een keer woest op Dauid. Hij was in een depressie en dan kan so iets heel goed gebeuren. Hij was een arme man, wan hij leefde niet meer met

Got."

"Ik heb de Heer net zo lief als Dauid. Maar soms valt het niet mee. Got is in de hemel en Jesus leeft in mijn hard. Omdat ze so ver weg zijn, moet ik ze steeds mar weer voorstellen in mijn boos hartje. Snap U? Maar dan denk ik: ik hou tog ook erg veel van Oma in Olland en die zie ik ook bijna nooit.

Als ik naar de Beaver Lumber winkel loop denk ik: geef me toch het laatste proefwerkje maar. Inclusief taal fouten.

Vervolg van pag. 17 ... goedgekeurd dat het proces duidelijk moet structureren en opstuwen. In 1984 (honderdvijftig jaar na de Afscheiding!) moet er een ontwerp voor een 'ecclesiologische consensus' zijn (een gezamenlijke visie op wat soort kerk we willen zijn). Dat ontwerp moet dan in 1985 naar de classicale vergaderingen (en via deze naar de kerkeraden) toe. En dan hoopt men in 1986 (honderd jaar na de Doleantie!) zover te zijn dat beide synoden die verklaring kunnen aanvaarden en uitspreken dat ze nu "in staat van hereniging" zijn.

Zoals ik al schreef: dat is nog geen huwelijksluiting; het is nog geen verlovings; maar het is wel vaste verkering en ieder

mag het weten. Formeel en organisatorisch zal er wel niet zoveel veranderen, maar er zal wel een stuk vrijblijvendheid, dat nu aanwezig is, uit het proces verdwijnen.

De vraag die bij velen, zowel hervormd als gereformeerd, leeft is: *kan dit alles wel op zo korte termijn?* Uiteraard weten we dat de Raad van Deputaten al druk bezig is met het ontwerp uit de 'ecclesiologische consensus'. Maar gesteld eens dat die op tijd klaar komt, dan moet hij nog naar de classicale vergaderingen en mijns inziens ook naar de kerkeraden toe. En de synoden zelf moeten er ook nog over spreken. Is het echt mogelijk om dit alles op zo korte termijn te doen?

Er zit natuurlijk in de jaartallen Vervolg op pag. 19 ...

Vervolg van pag. 18 ...

1984 en 1986 een grote symboolwaarde. Maar het lijkt me echt niet verstandig om ons door symbolische jaartallen te laten opdrijven. Het proces is veel te belangrijk en veel te ingewikkeld om het door dit soort haast in gevaar te laten brengen. De knelpunten, die ik genoemd heb, zijn daar ook te zwaar voor.

Wat we vooral ook niet mogen vergeten is, dat de kerken zelf zo ver moeten zijn. En bij het woord 'kerken' denk ik allereerst aan de plaatselijke kerken. Daar zal het eigenlijke, dat wil zeggen het echte Samen op Weg-gaan moeten gebeuren. Dáár leeft de kerk: in Kampen en in Kollum en in Epe en in Emmen, om zo maar wat namen te noemen. Alleen dan kun je van een werkelijke 'hereniging' spreken.

Daarom zal het mijns inziens ook een lang proces worden. Dr. C. P. van Andel heeft ergens geschreven: de volledige eenwording zal waarschijnlijk plaats vinden in het jaar 2000 en zoveel. Ik denk dat hij gelijk heeft. We hebben nog een lange tocht voor de boeg.

Eenderde hoeft geen blokje om

Bij bijna een derde van alle Nederlandse echtparen is nu of de man of de vrouw gesteriliseerd. De afgelopen tien jaar besloten 800 duizend Nederlanders tot deze ingreep. Meer mannen dan vrouwen hebben zich laten steriliseren. Overigens neemt het aantal sterilisaties de afgelopen jaren af. Deze gegevens zijn berekend door het ministerie van Volksgezondheid in samenwerking met het Nederlands Huisartsen Instituut.

"Het spijt me, mevrouw, maar KLM's nieuwe lage Senior Citizens tarief naar Amsterdam is alleen maar voor passagiers boven de 65."

"Dank u wel voor uw compliment."



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Aarzel dan ook niet uw reisagent uw juiste leeftijd op te geven, want als u 65 jaar of ouder bent is een retourtje Amsterdam een koopje!

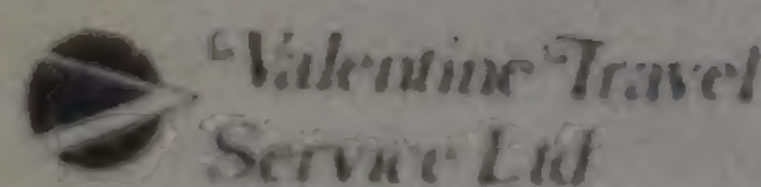
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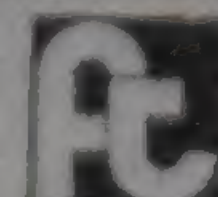


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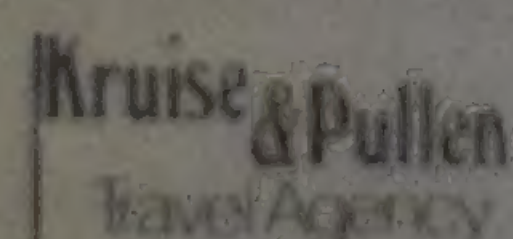
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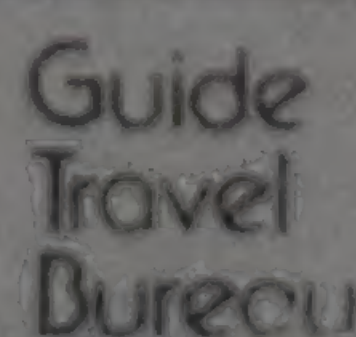
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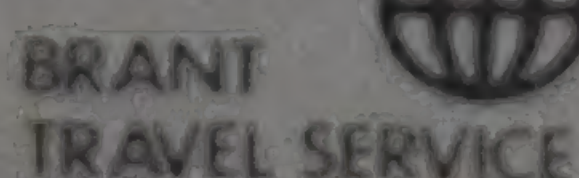
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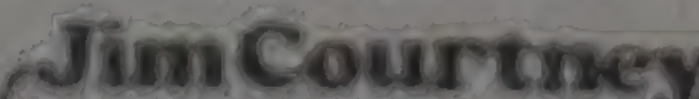
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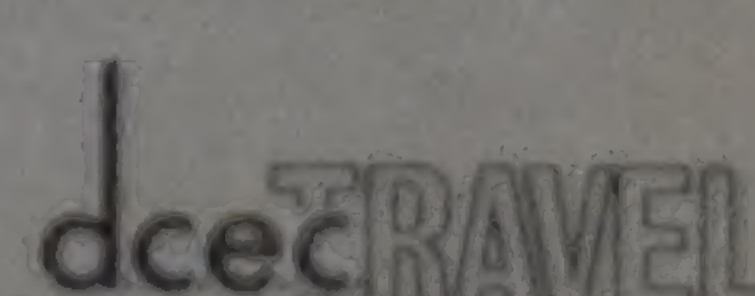
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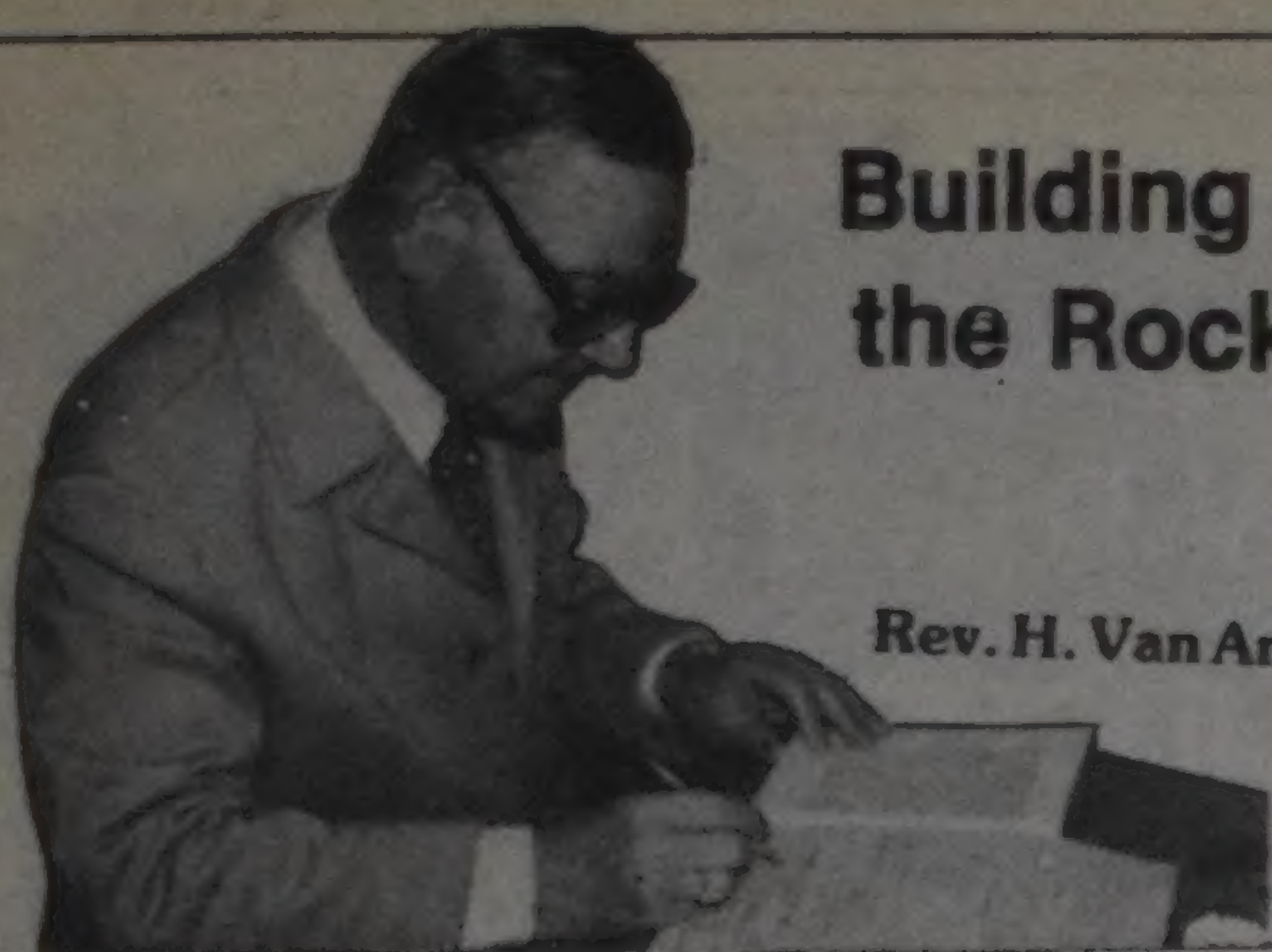
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Building on the Rock

Rev. H. Van Andel

Exceeding righteousness

For I tell you, unless your righteousness exceeds that of the scribes and Pharisees, you will never enter the kingdom of heaven.

Matthew 5:20

How was it possible to exceed the righteousness of the scribes and the Pharisees? These Jewish leaders were examples of strictness. Even if we forget all the splintery prescriptions which they had added to the law of Moses, their meticulous obedience to this law itself was unsurpassed.

Yet, they were not righteous at all.

The Bible tells us several flaws in their "pretended" righteousness, for which we have to be on our guard in our christian lives.

First, they thought that their righteousness was meritorious. They dealt with God as with a bank manager at whose office they deposited many good works. Their aim was to possess a huge capital of obedience in heaven. They wanted eternal credit with God.

Second, they made a big show of their righteousness. They prayed at the street corners and gave their alms publicly.

Third, although they were seemingly very pious, they dealt harshly with poor people, even devouring widow's houses.

And finally, their righteousness was only formal. Their motive was self-complacency, pride and an attempt to gain favour from God. Their motive was not love.

Jesus says very clearly that people who show such a righteousness will never enter the kingdom of heaven.

We all must fight against phariseism in our hearts. Sometimes people say that the church is filled with pharisees. I will not say that. However, false motives for righteousness pop up in our hearts very easily.

Jesus taught his disciples that only love should be the driving power of all obedience. We can only avoid the false motives of the Jewish leaders if we seek fellowship with Jesus. When he fills our hearts with love, we will exceed their righteousness.

Van Andel is a retired minister of the Christian Reformed Church living in Burnaby, BC

Church

Perspectives wide open for questions

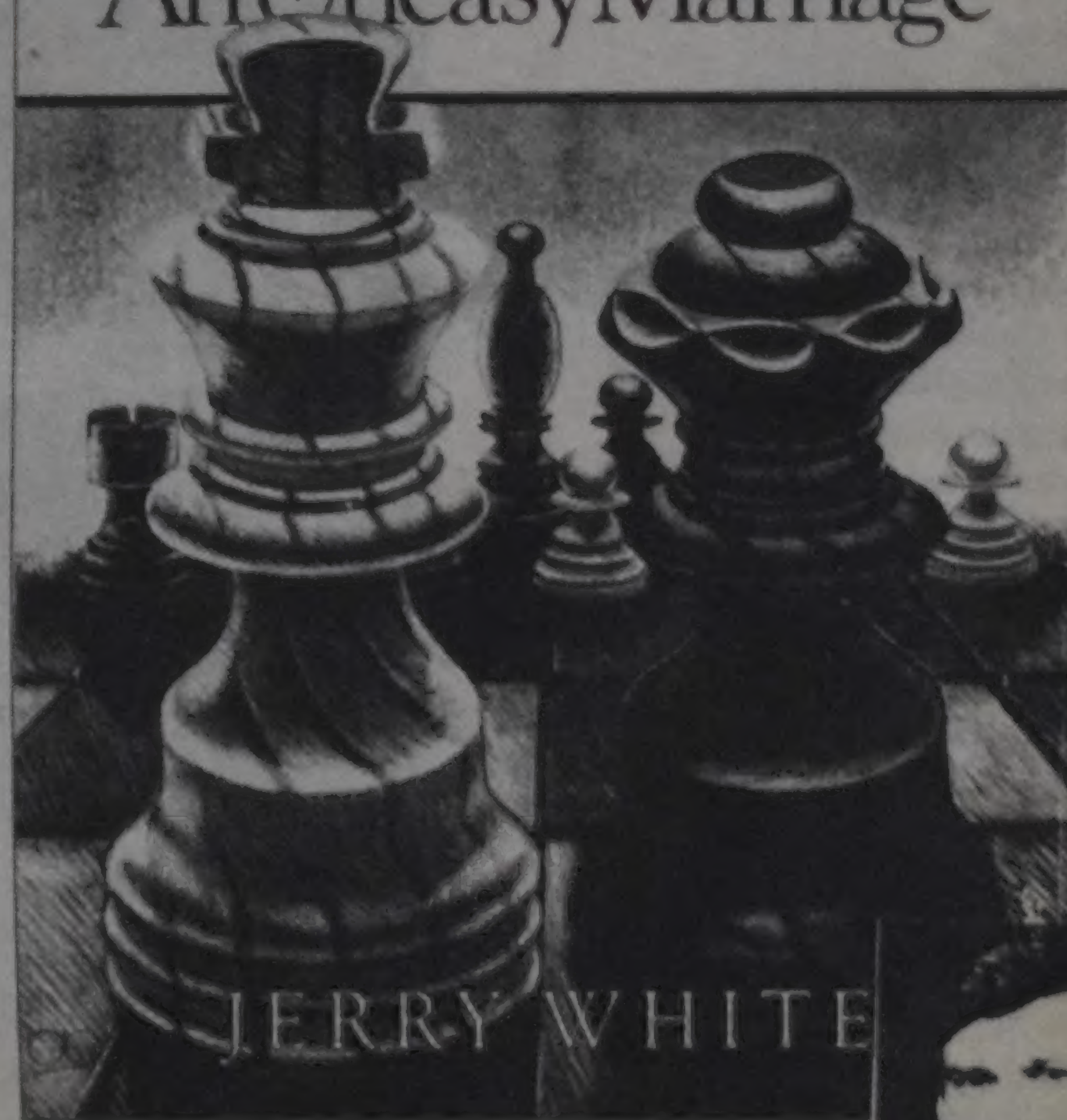
The Church and the Parachurch: An Uneasy Marriage, Jerry White, Multnomah Press, Portland, Oregon, 1983; hc., 192 pages, \$9.95 U.S. Rev. Johan D. Tangelder, Strathroy, Ont.

Why do we have parachurches? Some estimate their number as high as 20,000. The larger ones are less than 1,000. They range from Billy Graham's organization to the Campus Crusade for Christ International. What is a parachurch? White describes it as "any spiritual ministry whose organization is not under the control or authority of a local congregation." The author also claims that there is no Scriptural support for the concept that all ministry, whether of individuals or groups, should be under the authority of a local church or denomination. And he states that the parachurch movement finds its theological legitimacy in the freedom given in the New Testament. He also tries to bend the testimony of history to suit his thesis. One chapter "A Perspective on Weaknesses" is devoted to a critical analysis of the current proliferation of movements and groups operating outside the boundaries of a local church or denomination. Pastors' concerns are recognized. Dangerous signs are noticed. White foresees further fragmentation as the parachurch "will simply spawn its own congregations, resulting in more divisions, more denominations, more associations."

Since we are all confronted with this new dimension in the history of the church, the book is worth reading. Though the theological and historical perspectives are wide open for questions and criticism, the issues raised should stimulate us to serious reflection on the nature and mission of today's church, and the relationship of the institutional church to the

A CRITICAL CONCERN BOOK

The Church & The Parachurch An Uneasy Marriage



The author, Jerry White



modern parachurch movement.

Jerry White has a Ph.D. in astronautics from Purdue University and was an associate

professor at the U.S. Air Force Academy. He is currently executive director of The Navigators, a parachurch movement.

Life

The thirst for power

The Religion of Power, Cheryl Forbes, Zondervan Publishing House, Grand Rapids, Mich., 1983; hc., 164 pp., \$9.95 U.S. Rev. Johan D. Tangelder, Strathroy, Ont.

Religion of Power courageously raises unsettling questions about power structures and personal power. Forbes probes deeply into our desire for success. The advice of self-help books is analyzed and the best and the worst of secular thinking considered. Not only "the world" but also Christians are caught up in the thirst for power. Forbes writes that "push, drive, climb, and compete" are the verbs that govern our lives. While we are pushing, driving, climbing and competing our way to power, we have no time to sit still and know God. "Monuments are erected for Christian leaders. Oral Roberts has a hospital — and whose praying hands are those sculpted in bronze in front of the hospital? Schuller has completed Crystal Cathedral. The Billy Graham Center has been opened. Has any other century or any other country seen so many Christian structures named after its Christian leaders?"

The author's critique is sharp and often to the point. She comments that Christian's "are so concerned to show the world what a good life Christians have, and thus prove to them that they should join up, that we have decided that the end absolutely justifies the means. And the means is power."

But Forbes doesn't only expose pride and power, she also leads the reader to the Bible. What does it have to say about power? "Christians are not called to worship power, but we are commanded to allow power, God's power ... to flow through us."

I hope that this thought provoking and well-documented book will be read by every Christian leader. It will disturb, bring discomfort, search the heart, but it will also lead to a deeper understanding of servanthood and obedient Christian living under the sign of the cross.

Cheryl Forbes is a well-known journalist, who was for several years an editor and frequent writer with Christianity Today, North America's leading evangelical magazine.

Boeken over Canada

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